

# EPISCOPAL Churchnews

MARCH 21, 1954

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**GRACEFUL REASON:** J. V. Langmead Casserley  
*Is a theology of nature feasible?*

**RELIGION IN A COMMUNIST POW CAMP**  
*A report to the chief of Army chaplains*

**THE CHURCH IN SAN FRANCISCO**  
*By Clifford Dowdey*





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intriguing practices of the Medieval Church are definitely sub-Christian, and are happy that he has arrived at this conclusion. I personally cannot believe, however, that the blessing of God-created animal life such as horses or dogs is *necessarily* a sub-Christian practice, although homo sapiens is probably more in need of blessing.

The truth must now be told. We do not bless the hounds (newspapers and magazines notwithstanding!), the horses, the fox, or even the hunt. What we do actually have is an outdoor Thanksgiving Day service in which we use only the Book of Common Prayer, the 1940 Church Hymnal, and the Holy Scriptures. Members of the local Keswick Hunt Club attend, some of them mounted and dressed for the hunt they schedule following the service. Hounds also attend, but they are no more blessed than are the horses or the elusive fox they seldom are able to catch.

If the fox cares to attend next Thanksgiving Day he will be most welcome. Along with the horses and dogs he will assuredly be permitted to listen to the benediction granted us miserable sinners.

(THE REV.) CHARLES G. LEAVELL  
CISMONT, VA.

## ■ 'PETULANCE' CRITICIZED

I deeply regret the petulance of your article on the bishops in the current issue ("Essentially, What is a Bishop?" by the Rev. Walter Lowrie, *ECnews*, Feb. 7). Two things stand out in it: (1) that you are awfully provoked that the Church decided on retirement of bishops, and that you are firmly convinced that everyone who thinks differently is either crazy or less than Christian, and (2) that you feel that we hold a very low opinion of our bishops. . . . Your article might have been understood at a clergy conference but is less than edifying for laymen. One recently confirmed adult today asked me about it saying, "Is it true, as Dr. Lowrie says, that we think of our bishops just as businessmen?" The rough sarcasm which you direct at bishops and those who choose them (paragraph 4, and also in such terms as "parasitical sublimity") is hardly characteristic of you. I am heartily in favor of a stronger "doctrine of the bishops," but is this the way to get it?

(THE REV.) WARD MC CABE

HARRISONBURG, VA.

(Ed. Note: We don't know, but the opinions are those of Dr. Lowrie.)

## ■ ABOUT 'DENOMINATION'

A recent issue of *ECnews* contains the interesting information that the Rev. Angel Fernandez, ministering to a Spanish-speaking congregation in Brooklyn, "came to the Episcopal Church from another Protestant denomination."

Another Protestant denomination! So, the Episcopal Church is another Protestant denomination, is it? It is not a veritable part of the One Holy Catholic and Apostolic Church, but just "another Protestant denomination!"

EDWARD N. PERKINS  
NEW YORK CITY

(Ed. Note: Technically and historically, Mr. Perkins, you are right. Denominational churches grew out of the Reformation—Anglicanism did not. But, a writer reporting on the fragmented bodies of Christ runs into great difficulty in this connection.)

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EPISCOPAL CHURCHNEWS, MARCH 21, 1954

## BACK STAGE WITH THE PUBLISHER

### ARTICLE CAUSES MUCH COMMENT

THOSE OF YOU who read the article in our last issue by Malcolm Boyd, entitled 'O Ye Press, Radio and Television, Bless Ye the Lord' will be interested in knowing that seldom has an article in a religious publication caused so much comment in the secular press and on radio and television. Mr. Boyd, who is studying for Holy Orders at the Church Divinity School of the Pacific, was associated with Mary Pickford and Charles 'Buddy' Rogers, before entering the Seminary. He was the guest of CBS-TV in Hollywood to discuss his article. In the picture to the left, he is shown with staff

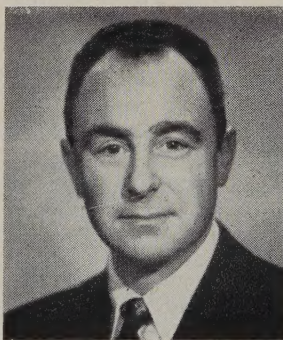


Mr. Boyd (r.) at studio

news announcer, Bill Stout, of KNXT. He was also guest of George Fisher on a coast-to-coast CBS radio interview and was the subject of a feature story on CBS 'Carroll Alcott Views the News.' He guested on another TV show 'The Crosbys Calling' on KHJ-TV and taped an interview with Shirley Thomas for future NBC release. Mal was also interviewed by Walter Ames of the 'Los Angeles Times' and Terrance O'Flaherty of the 'San Francisco Chronicle.'

### CHARLES FIELD JOINS STAFF

JUST ABOUT THE TIME this issue was going to press, we rounded out our organization by filling a vacancy which has existed since the beginning of *ECnews*. An old friend of mine, Charles Field IV, joined our staff as Business Manager. Charlie was born in Cleveland but



Mr. Field

shortly afterward his family moved to New York State, where he was confirmed by the late Bishop Ferris at St. Luke's Parish in Fairport, in the early twenties. Later in the same decade, he entered the University of Virginia. At the beginning of World War II, he left his job at General Motors, to become an expeditor for the Newport News Shipbuilding and Drydock Corporation. After the war, he went to work with the Norfolk National Bank of Commerce, one of the largest banks in Virginia. Two weeks ago, he resigned his position as Assistant Vice President, to bring his talents to our organization. He has been extremely active in the Church, since he was old enough to be an acolyte; and in the years between has done many a chore well, serving as a vestryman at Galilee Church, Virginia Beach, and as president of their Men's Club. Back in 1948, he played a leading part in organizing the Layman's Movement in the Diocese of Southern Virginia. It is impossible fully to express my pleasure in having him on 'our team' because of my great respect for him as a person and a churchman, as well as for his business acumen.





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by J. V. LANGMEAD CASSERLEY

***Thoughts After Berlin***

At first sight the achievement of the Foreign Minister's Conference at Berlin seem so slender that some people are asking whether it was really worth while having any conference at all. Such pessimistic judgments are perhaps exaggerated and unfair. Even if nothing whatever had been decided upon or revealed at the conference, it would still represent an effort to achieve peace and understanding, and even an unsuccessful effort is better than an effortless drift. It is better, we may say, to have sought for peace and failed than never to have sought for peace at all.

***Negotiating With China and Recognizing China***

However, it is not true that the conference ended with no important decisions whatever. It is possible that the Geneva Conference on Korea and Indo-China may turn out to be a very important event indeed. Some people are saying that they can see very little difference between agreeing to sit down at the conference table and negotiate with Communist China and recognizing Communist China. Certainly the difference seems to be one of words and technical niceties rather than of solid substance. But whether we decide to recognize Communist China in the technical sense of the word or not, we must plainly recognize facts. The Chinese Communist regime is one which we rightly deplore and disapprove of. But there are other regimes in the world which we also deplore and disapprove of for very similar reasons—for example, the totalitarian governments of Russia and her satellites—and in most of these cases we do not appear to regard ethical and political disapproval as a sufficient reason for withholding recognition. What we must recognize, however, is the plain fact that the Communist regime is in effective control of Chinese resources and Chinese policy. It is at least as effectively in control of China as any Chinese regime which this century has witnessed, and perhaps more effectively in control than most of them ever were. No Far-Eastern settlement is conceivable to which this present Chinese regime is not a consenting party. This is a fact which we must recognize, and indeed we have recognized it already in previous negotiations over Korea. Mr. Dulles is certainly right to insist that the proposed Geneva Conference is in no way a new departure of policy. We do not recognize the Communist regime in China in the technical sense, but we do recognize, and must recognize, that the Communist regime exists as an effective government. The Christian mind cannot but approve this recognition of plain facts. Christianity is an historical religion and it must always have a certain reverence for the great facts and turning points of history. As the great Bishop Butler once memorably remarked, "Things are what they are, and they will be what they will be. Why then should we ask to be deceived?" Why then above all, we may add, should we try to deceive ourselves?

Mr. Dulles in his report to the nation suggested

that we have good reason to suppose that Communist China is somewhat weary of Russian leadership and her overwhelming dependence on Russia. If this is really the case, and it may very well be so, Geneva may present us with a very real diplomatic opportunity. Our present Chinese policy in effect drives China into the clutches of Russia because it presents her with no possible alternative alignment. It is at least arguable that if China knew that it would be possible for her, under reasonable conditions, to seek friendship and trade elsewhere, she might prefer to do so. Certainly no opportunity of detaching China from her dependence on Russia should be neglected by the Western Allies. For years some experts who know China very well have been arguing that a kind of Titoist solution to the political problem in China is by no means out of the question. If Mr. Dulles and the administration are now tending toward the same conclusion, it may possibly be necessary for us to prepare our minds for important changes in our Chinese policy. At all events we should not allow our natural prejudices to rule out of bounds the possibility of changes in policy which might make for a return of peace and stability to the Far East. The Christian citizen, in particular, must always beware of giving his political emotions and prejudices, however natural and right minded they may seem, the status of divine commandments from on high. This is a world of changing events and circumstances, and in a world of changing events and circumstances rational people must always be ready when necessary to change their minds. For God, the Lord of history, is just as much in the events that confront us as in the thoughts that we think about them, and He often uses the course of events to educate our thinking.

***What The Russians Are Hoping For***

But more came out of the Berlin Conference than the mere decision to hold the Geneva Conference a little later on. We witnessed also a very plain and salutary revelation of Russia's hopes and intentions. Clearly Russia made any solution of the European problem impossible at this juncture because she hopes and expects that the kind of solution that she herself desires will be more easily achieved at a later date. People usually postpone decisions because they anticipate that a more favorable time for making decisions is coming in the future. Nor is it difficult to discern the kind of developments which Russia is eagerly anticipating. In brief summary we may say that Russia is counting upon and looking for marked changes in the world situation which her view will be brought about by three trends of development in Western thought and emotion which she has been observing from the top of her ivory tower with the liveliest satisfaction.

***1. America Isolated***

Russia believes and hopes that, given time, America will weary of and withdraw from her overseas commitments,

(CONTINUED NEXT PAGE)





# J.B. PHILLIPS

*the author of*

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## INTERPRETATION OF VITAL ISSUES

by J. V. LANGMEAD CASSELEY

and thus unsettle the European balance of power which has been created at so heavy a cost since the war. To bring this about she probably counts less on anti-American feeling in western Europe than upon a revival of isolationism in America itself. Naturally a great military power bent upon imperialist expansion highly approves of an isolationist spirit in the only other great power which could conceivably counter-balance and check her military efforts. In the same way militarists in one country regard pacifists in a neighboring country as their natural allies. I recollect during the months before the outbreak of war in 1939 hearing pacifist propaganda broadcast in English from German radio stations. Hitler strongly approved of pacifists, provided of course they were not Germans. Molotov doubtless approves of American isolationists for very similar reasons.

It seems to me that Christian citizens must necessarily disapprove of isolationism and isolationists wherever they find them. The isolationist spirit seems to imply a denial of the basic unity of the human race, of the great truth that men and nations are each other's keepers. No doubt very small nations, to whom God has entrusted neither great power nor responsibility, may legitimately think in terms of isolation and neutrality. But where nations, in the Providence of God, achieve great power, prosperity and privilege then heavy duties are laid upon them at the same time. Isolationism and neutrality in a great nation is fundamentally irresponsible, a retreat from history, a fear of greatness. This country now stands in a world in which there are things to be done to secure peace and justice between nations that only she can do. As we contemplate the situation with which history confronts us in the middle of the twentieth century we cannot but hear through the noise of events the still, small voice of the Word of the Lord bidding us rise and gird ourselves and be about our Father's business.

### 2. *America Estranged*

This possibility is, of course, very closely connected with the last one. Molotov clearly hopes that, given time, France will be alienated from the West by American and British insistence on the rearmament of Germany, and that the English speaking allies will themselves come to a parting of the way through a sharpening of their differences of opinion about China.

### 3. *America Divided*

The Russians are no doubt greatly encouraged by the increasing exasperation and bitterness of the party conflict in this country. No doubt they misunderstand and exaggerate it, but they cannot fail to be encouraged when they see important members of one political party seeking to blacken the reputation of the rival political party with what amount to accusations of treason. Of course, it would be easy to overestimate the significance of all this froth, but we must not make the mistake of underestimating it. The 'poison pen' politicians, who think maliciously libelling their opponents a better electoral weapon than rationally refuting them, are too many and too bold for this country's good. If all the Christian citizens of America, of all parties and all churches, were to rise up and say, "We do not want and will not tolerate bitter and uncharitable political propaganda of this kind," this revolting evil that has come so insidiously upon us might very well vanish over night.

### *Who Are Helping The Russians?*

Oddly enough, not the Communists to any significant extent. No doubt they would like to help the Russians, but in this country, at least, their numbers

(CONTINUED ON PAGE 44)



# **EPISCOPAL** **Churchnews**

## **THE CHURCH ACROSS THE NATION**

### **National Council Adopts Budget Of \$5,729,441—An All-Time High**

Encouraged by record financial support in 1953, and with expectations from dioceses and missionary districts promising new advances in the Church's program for the current year, the National Council has adopted an all-time high annual budget of \$5,729,441 for 1954.

The proposed program, approved at the February meeting at Seabury House, Greenwich, Conn., includes \$4,165,199 for missionary work, \$841,445 for education and promotion, \$594,695 for administrative expense, \$93,451 for miscellaneous ac-

tivities, and \$34,650 for cooperating agencies.

Dioceses and districts have promised \$4,841,000 of the anticipated 1954 receipts—approximately 94 per cent of the \$5,149,376 quota assigned them by General Convention.

Other income is expected from trust funds (\$430,000), the women's United Thank Offering (\$384,666), outside trusts (\$7,400), a fund known as the "Constable Fund" (\$34,375), and miscellaneous sources (\$32,000).

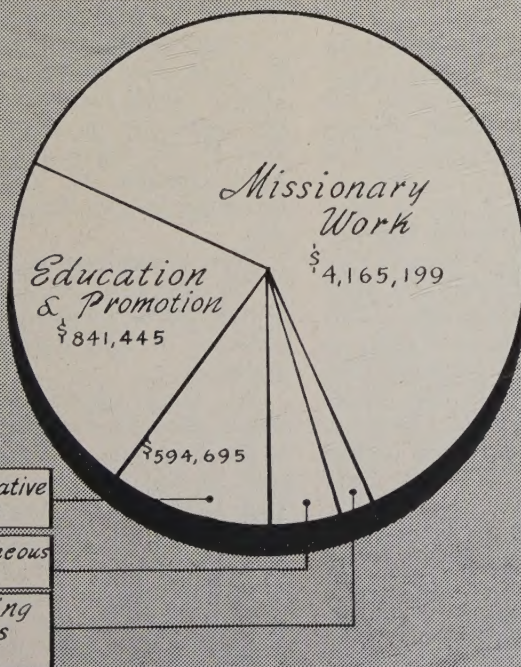
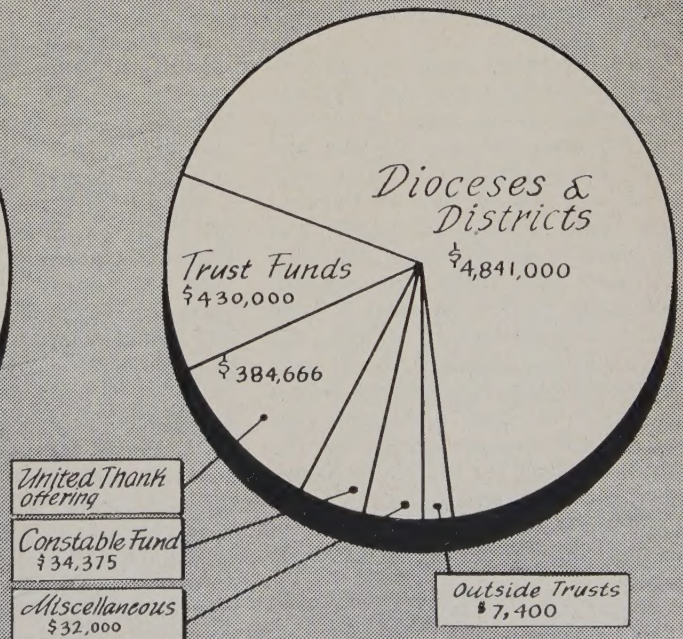
Last year, the dioceses and mis-

sionary districts gave \$4,782,932. This was a payment of 100.98 per cent on money pledged, an accomplishment made possible by the happy fact that 72 of the Church's 99 dioceses and districts paid or overpaid their full quota.

For the coming year, with expectations totalling \$114,140 more than last year, 67 dioceses and missionary districts have accepted the mathematical quota or a higher figure, 62 have pledged more than a year ago, and 18 of those pledging less are taking full quota.

Remarked Presiding Bishop Henry Knox Sherrill: "This is the most encouraging response we have had in my knowledge of the National Council."

Members of the Council, sharing

**ADOPTED BUDGET**

**INCOME EXPECTED**




Bishop Sherrill's joy, issued a formal message of gratitude to the Church.

"As we face our world-wide tasks and many unrealized opportunities, these reports have caused us to thank God and take new courage," they wrote.

The unrealized opportunities, giving the Church little cause for complacency, are reflected in the fact that the new record budget is still \$200,000 short of the figure authorized by General Convention for each year of the present triennium.

Preliminary figures showed the Church operating in the black during the past year. Total income was \$5,689,125, compared to expenditures of \$5,267,786. Of the unexpended balance, \$88,400 was promptly appropriated toward the Armed Forces budget of \$165,000. The remainder of the \$421,338 "profit" went into the reserve for contingencies.

As usual, greatest single item on this year's budget is overseas missionary work (\$2,241,439), with domestic missions next (\$1,334,861). A \$400,000 sum will go for world relief and church cooperation.

#### Hostel for Honolulu

Taking action on current needs, Council members appropriated \$25,500 for three overseas projects and \$18,000 for three projects at home.

One overseas grant, \$12,000, went to Bishop Kennedy of Honolulu for construction of a guest hostel. The bishop and Mrs. Kennedy had entertained more than 1,000 overnight or dinner guests in 1953—most of them transient clergy or priests from the outer islands of the vast Pacific missionary district. The strain was becoming too great on property and proprietors alike.

Other overseas appropriations were \$10,000 for a staff dwelling and for furnishing the girls' dormitory at Cuttington College, Liberia, and \$3,500 for completion of a new church and parish hall at Paraiso, Canal Zone. A loan of \$3,000 was also made to the Bishop of the Panama Canal Zone for the same project.

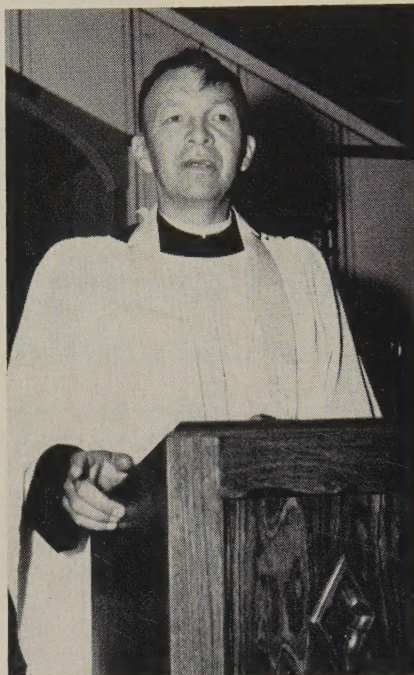
Domestic grants included \$10,000 toward a combination church and parish house at Havelock, N. C., near the Cherry Point Marine base, where population has been increasing rapidly; \$5,000 toward completing the church building for St. Paul's Negro congregation, Martinsville, Va.; and \$3,000 to aid in purchase of a rectory for St. Mary's Church, Emmett, Idaho.

Council voted to increase its automobile mileage rate from 6.4 cents to 7 cents per mile.

The name of the Division of Social Education and Community Action was changed to Division of Christian Citizenship, a change which, according to the Rev. M. Moran Weston, executive secretary of the division, "will give us a more effective tool for helping Church people to understand their responsibility for the community and the nation."

#### First Indian on Staff

Council members set an historic precedent by naming, for the first time, an American Indian to the



*Mr. Deloria—precedent set*

Church's national executive staff. He is the Rev. Vine V. Deloria, new assistant secretary in the Division of Home Missions.

Mr. Deloria, a Sioux Indian, is the only second generation Indian clergyman in the Episcopal Church. His father, the late Rev. Philip Deloria, was one of the first of his race to enter the ministry.

Born in Wapakala, S. D., in 1901, Mr. Deloria was educated at Kearney Military Academy, St. Stephen's College, and General Theological Seminary. He was ordained priest in 1931 and ministered to Indians on reservations in South Dakota for more than 20 years. Since 1952, he has served as vicar of Trinity Church, Denison, Iowa. He is married to the former Barbara Eastburn, and they have three children.

Mr. Deloria will be responsible for the Church's Indian missionary work on a full-time, policy-making basis. On the executive committee of the Home Department's Bi-Racial Committee, he recently met with other

executive members to plan a study of all the Indian missions. The study will be conducted this summer by the Unit of Research and Field Study.

National Council also appointed the Rev. W. Norman Pittenger, noted writer and professor at General Theological Seminary, as a consultant in the Department of Christian Education's Division of Curriculum Development.

It appointed the Rev. William H. Weitzel as a missionary to Japan, Mr. James F. Hopewell as a missionary to Liberia, and returned Mrs. Frances N. Igoe to active status as a missionary to Puerto Rico. Also approved was the return to duty, after furlough, of the Rev. Milton LeRoy (Cuba), the Ven. Archibald H. Beer (Dominican Republic), and Miss Claire E. Ogden (Panama Canal Zone).

The Rev. Elsom Eldridge of Nashua, N. H., was named as secretary for college work in Province One, following acceptance of the resignation of the Rev. Jonathan Mitchell of Boston.

#### Hall and Long Resign

National Council reluctantly accepted the resignations of the Rev. Percy G. Hall as head of its Armed Forces Division and the Rev. Charles H. Long, Jr., assistant secretary in the Overseas Department.

Dr. Hall, a colonel in the Officers' Reserve Corps of the U. S. Army, resigned his post as executive secretary of the Armed Forces Division to become rector of the Church of the Incarnation, Santa Rosa, Calif., effective Mar. 31. He will be in charge of one of the largest parishes in the Diocese of Sacramento.

A familiar figure in military camps at home and abroad, the colorful "Perce" holds decorations from several countries for service in World War II. He began his career as an army chaplain in 1927, eventually becoming Deputy Third Army Chaplain.

Born in England, he received most of his education in America. Prior to his army experience, he served parishes in New Jersey and Pennsylvania.

Mr. Long, whose resignation becomes effective June 30, will return to the Far East as a member of the staff of the Rt. Rev. Ronald Owen Hall, Bishop of the Anglican Diocese of Victoria, Hong Kong, and as a representative of the Yale-in-China Association in its work among Chinese refugees in the crowded port city. He was a missionary to China for three years, until forced from



that country by the Communist conquest.

As an Episcopal missionary, he will be a liaison representative of the National Council to the Hong Kong diocese.

Council accepted the resignation of the Rt. Rev. C. Gresham Marmion, Jr., formerly of Dallas, recently consecrated Bishop of Kentucky, who is no longer eligible as a member from Province Seven. The province has not yet elected his successor.

Among departmental and division reports heard by the Council were:

**Armed Forces:** Bishop Louttit of South Florida, chairman of the division, reported 119 Episcopal chaplains in the armed services and the Veterans Administration. In 1953, they conducted 7,500 general religious services, 8,000 communion services. Attendance at these services was 134,000, with 78,000 more attending church school services.

The chaplains also paid 350,000 hospital visits and 20,000 guard house visits.

The Armed Forces chairman reported need for 20 to 30 additional chaplains for the Air Corps, five each for the Army and Navy. He appealed to young priests under 33 to consider two or three years as chaplains on reserve active duty.

**Christian Education:** In line with the Department's emphasis on a Christian education program that will involve parents, the Rev. David R. Hunter, director, announced that a parents' manual is being prepared as an integral part of each course in the new curriculum. Parents' classes are being conducted in the parishes now experimenting with the courses. The Leadership Training Division plans training sessions throughout the Church this year for potential leaders of parents' classes.

Dr. Hunter suggested two prerequisites for use of these courses, three of which will be ready next year: there should be at least one parents' class in every parish using them, and there should be a family worship service where parents and children will sit through at least part of the service together.

**Town and Country:** The Rev. William G. Wright, Home Department director, reported that preliminary statistics in a survey being made by William V. Dennis of the Town and Country Church Work Division showed 60 per cent of the Church's clergy coming within the town and country category—communities of 10,000 or less. The division is in contact regularly with 70 per cent of these clergy.

## Lenten Season Minus Artillery Chimes

### Spurs Faith of U.S. Soldiers in Korea

*The following report from across the Pacific was written for ECnews by Sgt. Donald G. Hill of the public information office, Headquarters, Third Infantry Division, whose home is in Richmond, Va.*

As American soldiers in Korea experienced the first Lenten season in which bloody battlefields were not their chapels and overhead artillery no longer took the place of chimes, their thoughts turned almost unanimously to hopes of lasting peace and speedy return to waiting families.

Men who were met at church and on their job throughout Korea referred constantly to a renewal of their faith and a strengthening of spirit with the coming of an armistice in the tiny, battle beaten republic.

"I certainly expect this Easter to be more impressive than last year," commented Capt. Louis E. Hicks of St. James Parish, Westernport, Md. Official historian of the IX Corps in Korea, Capt. Hicks mentioned how hard it was during the conflict not to regard every day as just another day.

"I haven't given much thought as to how I'll observe Lent this year," he asserted, "but I certainly will have more opportunity to get to church than I did before July 27."

Private Jack C. Hadley, a mail clerk for IX Corps Army post office, who was active in church work at Holy Redeemer Church in Tecumseh, Mich., before entering the service, said he misses the opportunities for such activities in Korea.

#### A Family Occasion

"At home, we'd spend an afternoon a week or more during Lent in charitable work," Hadley recalled, "but here there's no opportunity to work in a group. Oh, I do little things myself, but it seems like a little bit goes much further when a whole church group gets together on it."

"Easter is a big family occasion at home," Hadley continued, "and I'll probably be a bit blue here in Korea. But the beauty of the holy day is what counts, and I'm going to observe it as far as our facilities permit."

Working with Hadley in the post office is Pfc. James L. Hoertsch, an Episcopalian from Trinity parish in Lawrence, Kan. Hoertsch is paying special attention to the season because of the close contact he maintains with his home congregation.

"Our priest, the Rev. Louis Basso, Jr., writes me letters and sends literature," Hoertsch revealed. "He really helps me keep in touch with church activities at home. I'm afraid my thoughts, and even more my prayers, will be at home rather than in Korea this year during Lent and at Easter."

Private Ward A. Sanford, St. Andrews Parish, Portland, Ore., was an acolyte there and a frequent participant in church Men's Club activities before he entered the service. A quiet, reserved teenager, he is a cook in Company "I", 7th Infantry Regiment. Sanford disclaims any sorrow at being in Korea over Easter: "I've always observed Lent in every way I could and I'll do that here. Naturally, I don't like being away from home for Easter, but I feel two years' Army service is a small price to pay for the freedoms I enjoy."

#### Hope for Lasting Peace

"Thank God, the shooting is over for now," he said seriously. "We've got to pray that lasting peace will come—and soon."

Chaplain (Captain) Richard T. Middleton, 3rd Infantry Division, a canonical resident of the Diocese of Mississippi and former rector of St. Mary's Church in Vicksburg, Miss., answered readily when asked what he thought was the biggest significance Easter in peacetime Korea held for the soldier.

"In the minds of most of the men, the greatest difference between Easter last year and Easter this year may be that it is so much easier to expect and hope for a lasting peace when there is any peace at all—even an uneasy one," Chaplain Middleton said.

"I wasn't here last year, but it seems to me that services during combat could seldom be much more than a little shot of spiritual whiskey, a sort of unreal interlude, after which a man would have to return to the former stark reality of fighting and killing."

Pfc. George Birch, a member of St. Augustine's, Lawrence, Mass., a rifleman in the 3rd Division, recalled last Easter during combat. The regimental chaplain was at his front-line position to conduct services. "I think the guys in my platoon did darn good," Birch recounted. "Because of artillery, we were all scared to go



down the hill from our bunker to where the chaplain was, but I said, 'Men, if you want to go to church you're religious and if you're really religious you've gotta feel safe going to church.'

"You know?—almost every one of those guys went down there with me," he said.

Birch was probably the happiest man of those approached. This Easter in Korea?

"Man, this Easter I'll be home."

## CONVENTIONS

### *Central Brazil Mapping Program of Evangelism*

Reports from overseas missionary districts disclose Central Brazil announcing plans for a "sweeping program" of Evangelism and Haiti and Honolulu observing different anniversaries, while back home the Diocese of Southern Virginia took another step in breaking down race barriers. In detail:

#### *Central Brazil:*

Some of the delegates in this District of more than 300,000 square miles traveled over 1,100 miles to attend the Fifth Annual Council in

firmations, church attendance, the number of Church School teachers and pupils as well as Woman's Auxiliary groups. He also reported on church construction completed as well as that now in progress and introduced to the Council three additions to the Mission Staff.

Bishop Melcher challenged both his clergy and lay people to greater pastoral zeal and greater evangelistic effort and said: "Too many of our clergy are prisoners of their own rectories; too many of our laity are timid disciples and take little interest in trying to tell others of the joy and glory of the life in the Church. For that reason we are failing to reach the great numbers of persons who have no religious life, yet who would welcome the comfort and happiness found in the Episcopal Church if someone would but show them the way."

With these remarks, the bishop announced plans for a "sweeping program" of evangelism to be held during 1954 as well as an educational program. He called attention to the new translation of the Prayer Book into Portuguese which was put into use during 1953 and asked the Church to reorganize its Church Schools, adopting the new material prepared by the Department of Chris-

country, in rural districts as well as in the cities. Our young people are having their minds opened to new and larger visions of life. The Church must keep pace in education. It is no longer sufficient for our Sunday Schools to simply have children come once a week to hear someone tell a Bible story, to sing a few hymns, say a few prayers, and then go home. Today's religious education must be broader than that. It must help people to know the truth which makes and keeps men free. . . ."

The Council also increased its budget over that of 1953 and elected Archdeacon G. Vergara dos Santos, Sr., Julio Dantas and Senhora Rodolfo Nogueira to the Brazilian National Council as well as three other clergy and three other lay representatives to the Council of Advice.

#### *Haiti:*

Meeting in Holy Trinity Cathedral as well as Grace Merritt Stewart School for Girls in Port-au-Prince, the 62nd Annual Convention admitted three new missions and while it depends primarily on National Council for its budget, it accepted \$2,000 for its 1954 quota, plus \$250 towards the support of the episcopate.

Clerical delegates were elected for two meetings to be held in the United States this year, with the Rev. Christian St. Vil representing Haiti at the Anglican Congress in Minneapolis during August and the Rev. J. Raoul Moreau attending the meeting of the Synod of the Second Province in New York in October.

In his annual address, Bishop C. Alfred Voegeli pointed out that 1954 is the 150th anniversary year of Haiti's independence, emphasizing that "true freedom and independence imply acceptance of responsibilities. Within the Episcopal Church, which is at the same time Catholic and democratic, this same spirit of freedom prevails, in which we receive not only the blessings and privileges of the Church but accept our responsibilities incident thereto towards our fellow men and God."

#### *Honolulu*

The 52nd annual convocation at St. Andrew's Cathedral, Honolulu, called time out on strictly business operations to honor the man who once said, "when the bishops placed their hands upon my head at consecration, I did not know they were making a real estate agent out of me, as well as bishop."

This was the Rt. Rev. Harry Sherbourne Kennedy's description of his



*Central Brazil's new missionaries at Council with Bishop Melcher (rt.)\**

Rio de Janeiro at Bennett College, a Methodist School loaned for the occasion.

After he had opened the Council with celebration of Holy Communion, the Rt. Rev. Louis C. Melcher, Bishop of Central Brazil, gave his annual address, reporting an increase in con-

tian Education of the Brazilian National Church.

"Education is on the march in Brazil," he said. "More and better schools are being created all over the

\*In picture, left to right, the Rev. J. S. Bueno, the Rev. Edmund Knox Sherrill, Church treasurer Arthur Peacock and Bishop Melcher.



first year in Hawaii, buying property and building churches. The missionary bishop's jurisdiction has grown to include Wake, Midway, Guam, Okinawa, Formosa and the chaplains in the Pacific.

During this year's annual convocation, Bishop and Mrs. Kennedy were presented with a surprise 10th anniversary gift from church members—a silver punchbowl and \$20,000 in pledges to complete the \$50,000 Episcopal Construction Fund started in 1950 during the 90th anniversary celebration of the establishment of the Church in Hawaii. In addition, the Laymen's League sponsored the first island-wide corporate communion in St. Andrew's Cathedral in honor of the bishop's anniversary.

Meanwhile, the convocation admitted one new mission, adopted a budget of about \$97,000, elected the Rev. Richard U. Smith and Arthur G. Smith as clergy and lay delegates respectively to the Anglican Congress in Minneapolis this summer, and heard an address by the Rt. Rev. Benjamin D. Dagwell, bishop of Oregon, guest of the convocation.

It also adopted ten 1954 objectives which included encouraging the reading of good literature, strengthening the Woman's Auxiliary in parishes, stressing the education of women as to the plan and purpose of the United Thank Offering, family worship, better planning of parish programs, better planned and better executed Every Member Canvasses with accent on tithing, and impressing on all church members their obligations to witness outside their own congregations.

In his annual address, Bishop Kennedy told the convocation: "As Christian followers it is we who can make certain that men will live in freedom rather than as slaves and produce full fruits of democracy and release men from the threat of dictatorship. Only Christians can insure the inherent rights that free the victims of discrimination and authoritarian controls. I urge you to establish the love of God in the hearts of men so that men may live as brothers free from hatred and war."

## Southern Virginia

A highlight of the 62nd Council meeting at St. Paul's Church, Newport News, was word from Bishop George P. Gunn that Mr. and Mrs. William F. Egelhoff are giving the diocese Mrs. Egelhoff's ancestral home, Talbot Hall, located in the suburbs of Norfolk on nine acres of land. In announcing the gift, Bishop Gunn said:



*The "real estate agent" of Honolulu and his wife admire their gift.*

"Mr. Egelhoff told me that he and his wife considered the gift of Talbot Hall to the diocese as not the gift, but rather that they were acting as trustees for God to pass on to our diocese a situation which would make available more and better work to His honor and glory. Mr. and Mrs. Egelhoff really considered themselves as the means of God making available this property.

"Surely, no more wonderful or Christian spirit could be evidenced than the spirit and consecration of Mr. and Mrs. Egelhoff when offering the ancestral and lovely home of the Talbots to be used by us in the promotion of God's work in our diocese. We are profoundly grateful . . . and we honor them for their generosity and also for their Christian consecration and devotion."

(Mr. Egelhoff, successful Norfolk insurance executive, is giving up his business to enter Seabury Western Seminary, Evanston, Ill., to study for the priesthood.)

In business sessions, the Council passed a resolution eliminating the Colored Convocation as one of the three in the diocese. Churches in this convocation will become a part of either the Tidewater Convocation or the Southside Convocation, according to respective locations.

In addition, a motion to amend diocesan canons to permit women to serve on vestries was defeated, while a Committee on Church Architecture was established to assist and guide congregations in planning for new churches and church buildings.

Meanwhile, the Council adopted a

1955 Diocesan Expense budget of \$43,806 and a Church Program budget of \$141,735.

## Eau Claire

Meeting at Christ Church Cathedral, Eau Claire, the 26th annual Council accepted in full the quota assigned to it by National Council, endorsed the "Builders for Christ" campaign, upped its Missionary Budget by \$2,400 and commended Presiding Bishop Sherrill for his leadership at the Williamsburg, Va., House of Bishops meeting, particularly noting his guidance in drawing up the statement concerning Communism.

In his Council address, Bishop William Wallace Horstick told delegates that "the 25th anniversary of the diocese is marked by progress in many ways . . . through entertaining the Synod of Province 5 many of our friends have seen for themselves our activity as a part of the Church. . . . The Parochial reports show an increase in confirmations and baptisms of both adults and children—figures that count because they represent the purpose of the Church in dealing with souls, bringing others to a knowledge of His grace through His Church. . . . The women in the diocese have raised in the year past more than \$25,000. . . . In many parishes and missions the laymen have done a fine job in improving property. . . . And among them, the Lay Readers, 45 in number, have conducted 350 services making it possible to maintain regular schedules of worship in our smallest missions."





*Members and directors of the Presiding Bishop's Committee on Laymen's Work, shown at Seabury House.\**

## Far-Reaching Import Seen in Laymen's Action

Beamed at every layman in every parish and mission, a resolution which may have dynamic effect on the whole life of the Episcopal Church has been passed by the Presiding Bishop's Committee on Laymen's Work—in response to a challenge from the committee's president, the Rt. Rev. Henry Knox Sherrill.

Fourteen top laymen, meeting at the annual conference at Seabury House in Greenwich, Conn., heard the bishop ask that they set themselves to the job of mobilizing the Church's manpower in evangelism, that there be a consecration of wealth of the laymen, a deepening of their devotional life and more time given to discovering and drafting able leaders to the work at hand.

"Pray that the Church may be given spiritual power to start a dynamic development and growth of the power of the Spirit in our manhood," urged the Presiding Bishop.

### Four Main Responsibilities

Then, based on that clear call—after a lengthy discussion and leaning on 11 years of solid background gained since the committee was formed in 1943—members issued their first official statement of what "laymen's work" is, and of what the layman's and the committee's responsibilities consist.

The document, composed with assistance from the Rev. Howard V. Harper, executive director of the

committee, and the Rev. George W. R. MacCray, associate director, resolved the group's belief that laymen have four main responsibilities:

### Far Reaching Resolution

1. To deepen the spiritual life of the men through a continuing emphasis on the Sacraments, prayer and study of Holy Scripture.

2. To extend the impact of Christianity in our time through personal evangelism and the establishment of new churches.

\*Front row, left to right, the Rev. George MacCray, associate director; the Rev. Howard Harper, executive director; Presiding Bishop Sherrill; Harvey S. Firestone, committee chairman, head of the Firestone Tire and Rubber Co. of Akron; Capt. Robert Jones, of Stamford, Conn., national director of the Church Army.

Second row, Col. Carl O. Hoffman of Chestertown, Md., former New York corporation lawyer, chairman for Province Three; Francis E. Armstrong, printer, of Harrisburg, Pa., president of the Brotherhood of St. Andrew; Bertram Parker, insurance man from Corpus Christi, Texas, chairman of Province Seven; the Rev. Hugh White, member of the Parishfield community, Brighton, Mich.; Chester C. Wells, director of the Western Michigan Tourist Association, Grand Rapids, chairman for Province Five.

Third row, Allen L. Bartlett, architect from Birmingham, Ala., chairman for Province Four; Karl Kharas, Omaha telephone executive, acting for the absent Hal G. Perrin, director of Omaha's Bishop Clarkson Memorial Hospital, who is Province Six chairman; John C. Chapin, member-at-large from Detroit, director of the Department of Promotion of the Diocese of Michigan; Ralph G. Kennison, utilities executive from Augusta, Me., chairman for Province One; William H. Siegmund, Los Angeles insurance man, chairman of Province Eight.

Fourth row, Edward N. Perkins, New York attorney, president of the National Guild of Churchmen; John C. F. Merrifield, state senator from Portland, Ore., member-at-large; William T. Kirk, Wall Street broker from Morristown, N. J., chairman for Province Two. Absent, besides Perrin, was Thomas B. K. Ringe, Philadelphia attorney, member-at-large, who was ill.

3. To provide the proper financial support for the kind of program the Church should have.

4. To enlist laymen's special skills and talents in Christ's service.

The Committee resolved to assume the task of:

■ Stimulating the acceptance of these responsibilities by the men of the Church.

■ Making available the best information as to the methods by which these objectives may be accomplished.

"I wonder if people are aware of the far-reaching importance of this resolution," pondered Dr. Harper, explaining its significance to *ECnews*. "I'm always hearing that laymen's work is not defined, that it's vague, that nobody knows quite what it is. Break down the four points made in this statement and you have the total program of any parish, mission, diocese, district or the whole Church."

### Meditative Activities

The first point, deepening the spiritual life, breaks down into quiet days, retreats, corporate communions and other meditative activities, he said.

The second point breaks down into evangelistic calling and the local personal "ambassadorship" of each layman at every point where he comes in contact with the world outside the Christian fellowship, especially at the point of his vocation.

The third point rejects the thought that perhaps the Committee on Lay-



## COMMITTEE BACKGROUND

Eleven years ago in January, an office was set up in the Church Missions House at 281 Fourth Ave., New York, for the Presiding Bishop's Committee on Laymen's Work, which was formally organized a half a year before in June, 1942.

With the presiding bishop as its president, the committee includes a full-time executive director, an associate director, a chairman, one member from each of the eight provinces of the Church, the presidents of the Brotherhood of St. Andrew and the National Guild of Churchmen, and the director of the Church Army.

As noted in the Episcopal Church Annual, as many as five members-at-large may be appointed by the presiding bishop.

The committee reaches down into parish life, with more than 5000 "Key" men functioning.

men's Work gets itself too involved in finances. The layman who believes in an effective program doesn't express himself unless he provides the means to carry out the program.

Point four breaks down into providing the strongest possible lay leadership to supplement the clergy, each man seeking others to help him and eventually replace him.

### Not Handing Down Program

"These points are not aims," Dr. Harper stressed. "They are a statement of the layman's responsibilities."

The Committee, in outlining its own intention to stimulate the men and to exchange all information on methods of accomplishing this, isn't handing down a program from above, he added.

"We believe the power of the Church is in the local units and that that is where programs originate," he said. "Our function is to stimulate that to happen, and then to be a communication line so that Parish B will know how Parish A solved the problem."

"We have top men," Dr. Harper said, referring to the Presiding Bishop's Committee as "the vestry" of the laymen's movement. "I know how a football coach would feel if he was coaching an All-American team!"

During the February meeting, fol-

lowing a report by Robert Jordan, the National Council's promotion director who is leading the "Builder's for Christ" drive, the Laymen's Committee voted to appropriate \$7500 to the campaign. The pledge comes from the accumulated balance of proceeds from the lay readers' sermons, which the Committee distributes each month.

## YOUTH

### *Paddling Takes Back Seat After Experimental Run*

Never underestimate the power of television with young boys—they'd rather take a beating than miss it. At least a group of New York choir boys feel that way.

This all came about when Canon Darby W. Betts, headmaster of the Choir School of the Cathedral of St. John the Divine, decided on a disciplinary experiment—that rather than take away TV and other privileges from misbehaving students, he'd take to the paddle.

Out went a letter to parents explaining the policy. In came approval from the majority, complaints from about a dozen and requests from a few withdrawing their sons from the school.

Canon Betts' policy: "Two whacks on the seat administered with a large, smooth, light paddle—moderately and reasonably administered."

The boys themselves thought this was reasonable, too, and according to David Budding of Bridgeport, Conn., a poll of the students revealed 46 out of the 50 favored paddling instead of loss of privileges. He also said, "I don't see what all the fuss is about. They (the parents) are not getting hit. We are. Parents should leave it up to the boys. If the boys prefer paddling, we don't see why the parents should nose in."

### Soul, Body in 'Jeopardy'

But because some people have been "drawing the worst conclusions" and as a result "we see great harm to the school," Canon Betts ended the experiment—not without stating firmly, however, that "corporal punishment under certain conditions is not harmful (and) under the right conditions is the best punishment." Earlier, he explained:

"We, as the Christian masters, must completely deny the secular idea that a boy should not be punished for his offense. If he is not punished, his selfish ego will know no restraint and his soul as well as his body will be placed in dire jeopardy."

The canon had hit on this method of discipline because, "we are convinced that our boys require a maximum of such privileges because their schedule is so full that without adequate relaxation they would be unable to maintain the duties and decorum that are required of them in the cathedral. . . ."

Canon Betts' announcement of the paddling policy's demise was accompanied by a statement from Bishop Horace W. B. Donegan of New York and Dean James A. Pike of the Cathedral, who both upheld the headmaster in his "sincere effort to avoid deprivation of privileges while still maintaining discipline," but stated also: "Since customarily the headmaster and faculty run the internal affairs of the school, neither of us was informed or consulted before this disciplinary system was adopted, but if we had been we would have opposed it."

### No Psychoanalyst's Couch

The uproar, however, was heard as far south as Richmond, Va., where the *News Leader*, commenting editorially, stated:

"Well, more power to the Cathedral Choir School of New York City. . . . In the past couple of decades, a dizzy theory has grown up among child psychologists in this country that corporal punishment—any corporal punishment—is an evil thing. The idea is to reason with the willful child, probe his frustrations, seek out his inhibitions, and determine just what maladjustment of his *id* causes him to carve his initials on the staircase or wallow in a muddy stream."



*Canon Betts and friends . . .*



Does he yearn subconsciously to be a sculptor? Is he anxious to return to the prenatal protection of his mother? . . .

"This is the sort of situation that requires no psychoanalyst's couch: A belt works fine, or simply the flat palm of an outraged hand. Nothing clears the air quite so well, in our observation, as a good, hard swat on the fanny. The child understands it, the parent understands it; nothing is left to misty fields of psychological trauma. . . ."

## Poll Cites Church, TV

In Schenectady, N. Y., television and church-going were neck and neck in popularity for teen-agers.

A poll of 1,252 junior and senior high school students, conducted by the division of research of the city's public school system and a special city committee on neighborhood problems, showed that going to church, television, swimming, movies and listening to the radio were the top five in a list of 32 activities for young people.

The findings were published in the January issue of *Recreation*, a monthly magazine put out by the National Recreation Association.

But a survey of available recreation facilities in a downtown area revealed that with few exceptions "churches are not meeting the recreational needs of children, except on a strictly membership basis"; that except for planned organization ac-

tivities there were only two places in that area "where a young person can take 'a date,' dance and spend an inexpensive evening," and that many more recreational opportunities were offered for boys than for girls.

## Boy Scout Sponsorship

In Cincinnati, Ohio, the National Council of Churches' Committee on Scouting heard that more than a third of the total membership in the Boy Scout movement is sponsored by Protestant churches. This is an all-time high, A. E. Iverson of New York said on the 44th anniversary of the Scouts and attributed the increasing interest of Protestantism in Scouting to "a growing realization that Scouting and Christian education meet at many points."

Mr. Iverson is director of Protestant relationships for the Boy Scouts of America. The Protestant Scouting committee, *Religious News Service* reports, met as Christian educators from the United States and Canada gathered in Cincinnati for the week-long annual meeting of NCC's Division of Christian Education.

In Houston, Tex., St. Luke's Church reports baptism of eleven infants and one seven-year-old child during a Sunday morning service. This, the parish believes, refutes what some Church leaders have said—that Episcopalians do not have children or do not take the time to have them. The Church School has

registered a steady increase over a period of two months, making present facilities inadequate. The Rev. G. V. Peaks, Jr., is rector.

Meanwhile, National Council announces that Martin Kramer, vice president of the National Canterbury Association, has received a Rhodes Scholarship to study theology at Oxford University during the next two years. A resident of Tulsa, Okla., and an honor student in history at Harvard, Kramer was one of two Oklahoma students chosen to compete in the Gulf States Region examination and among four selected to represent the region at Oxford.

## CLERGY

### Bishop Lewis of Nevada Elected Colo. Coadjutor

The Rt. Rev. William Fisher Lewis, Missionary Bishop of Nevada, was elected bishop coadjutor of Colorado on the fourth ballot of a special election held in Denver at St. John's Cathedral.

At this writing, Bishop Lewis couldn't be reached for a decision as to whether or not he'd accept the election participated in by a record gathering of 57 clergy and 225 lay delegates.

Other candidates for the post were the Rev. R. Dudley Bruce, St. Luke's Church, Denver; the Rev. James Carman of Phoenix, Ariz.; the Rev. John Crain, Christ Church, Indianapolis; the Rev. Howard Kennedy, St. James' Church, Chicago; the Rt. Rev. Jonathan Sherman, Suffragan Bishop of Long Island; the Rev. Ed Turner, Ascension and Holy Trinity, Pueblo, Colo., and the Very Rev. A. R. Stuart, dean of Christ Church Cathedral, New Orleans.

### Bishop Burrill Places Emphasis On 'Evangelists'

A packed St. James' Church saw Gerald Francis Burrill installed as Chicago's eighth bishop in colorful ceremonies attended by ten bishops as well as Presiding Bishop Sherrill and Polish Catholic and Orthodox bishops.

Bishop Burrill was escorted to the altar by the Rt. Rev. Charles L. Street, suffragan bishop of Chicago, and the Rt. Rev. Edwin Jarvis Randall, retired suffragan of Chicago, before more than 1,500 people, including Mayor Kennelly.

His episcopal ring was given the former suffragan bishop of Dallas by Chicago clergy while his former "boss," the Rt. Rev. C. Avery Mason,



Seeing double four times . . . (l. to r., front) Donald and David Prather, 9; and Harry and Harold Larson, 13. (back) Kenneth and David Wright, 13; and Louis and Leroi Chabut, 14. All are choirboys at St. John's Church, Youngstown, Ohio; believed to be setting a record for "singing twins."



bishop of Dallas, preached the installation sermon.

At a banquet attended by 1,400, Bishop Sherrill and Bishop Page shared speaking honors while Edward L. Ryerson, prominent Chicago industrialist was toastmaster.

As the new diocesan, Bishop Burrill stated: "We shall in every way possible extend the work of Our Lord and His Church in the Diocese of Chicago, especially emphasizing our responsibility as evangelists, both clerical and lay, with continued emphasis upon the importance of a strong program of Christian education, a closer examination of the problem of the city church as well as the opportunities offered in the environs of Chicago and in the rural areas. In short, my program will be, to be, in so far as God gives me the grace, a leader devoted to the extension of Our Lord's Kingdom in any way possible."

More specifically, Bishop Burrill stated later that one of his first goals in the diocese is the payment in full of Chicago's quota to National Council. It is hoped this will be accomplished by 1955, thus following through on the steadily growing financial progress of the diocese under the Rt. Rev. Wallace Conkling who resigned last year because of ill health.



Installation scene . . . Presiding Bishop Sherrill and Bishop Burrill.

## Dean of Maine Priesthood

In Portland, Me., the Rev. Ernest A. Pressey, retired clergyman and honorary canon of St. Luke's Cathedral, celebrated his 90th birthday anniversary.

Affectionately known as the "dean" of Maine's priesthood, the English-born minister still keeps a finger on the pulse of Church work. He is secretary of the Maine Missionary Society and preaches an occasional sermon, although he is no longer active in the pulpit. He boasts that he has not missed a diocesan convention since 1899.

He served as rector of Portland's Trinity Church for 34 years, retiring in 1935.

"I wouldn't want to go out and saw a cord of wood," said the nonagenarian, "but I feel wonderful . . ."

## LAYMEN

### Houston Couple Finds 'Reward' in Hospital Work

Mr. and Mrs. Burrell D. Hall of Houston, Texas, are just ordinary folk, a gray-haired couple who own the South End Cleaners and are members of the Trinity Episcopal Church.

But for the past four years now, Mr. and Mrs. Hall haven't missed a Sunday morning at the Veterans Administration Hospital more than five times.

And therein lies a story of Christian love and compassion, for Mr. Hall is head usher of the hospital

chapel and Mrs. Hall is hostess for the Protestant services. They are both 66.

In addition, Mrs. Hall has been a Sunday School teacher at the Trinity Church for 32 years, Mr. Hall for 22. He is also the child welfare chairman of the American Legion Post Number 77 and a longtime member of the organization of Forty and Eight members.

#### Signed Up Individually

Mr. Hall's fellow Legionnaires and the Veterans Alliance of Houston, moreover, are now conducting a "Back to God Movement" among the hospital patients.

When the Veterans Administration first took over the hospital some four years ago, both Mr. and Mrs. Hall—without each other knowing—signed up for orientation courses on how to be volunteer workers in the wards.

They studied two nights a week for two weeks and then took over the ushering and hostess work of the chapel services, which were then being held in the officers' mess hall, with about 15 or 20 patients present at each service.

Today, the hospital has a new chapel and the services have an average attendance of about 100 persons, of whom 23 are wheelchair patients and three bedridden patients. Mr. and Mrs. Hall are among those who help take the men to the services.

#### Serve in Hospital Canteen

Each Sunday, about 10 or 15 men from such groups as the American Legion, the Veterans of Foreign Wars and the Knights Templar also go

## COVER STORY

When the Rt. Rev. Russell S. Hubbard, new Missionary Bishop of Spokane (*ECnews*, March 7), reached the state of Washington, he found a typical Western greeting awaiting him at the railroad station.

Alighting from a Northern Pacific pullman, he found the Very Rev. Frederick W. Kates, dean of the Cathedral of St. John the Evangelist, decked out in levis, a lumber jacket and a colorful scarf. Two boys, attired in Western togs, held a sign reading, "Howdy Pardners" (see Cover), and another youngster brandished two six-shooters. The scene was captured on film by photographers of the Spokane *Spokesman-Review* and prints were forwarded to *ECnews* through the courtesy of the Spokane-American Engraving Co.

On the cover with Dean Kates (ctr.) are (l. to r.) Patrick Downing, Mrs. Hubbard, Mike Nicholson, Thomas Kates, William Kates, Jill Hubbard and the bishop.



with Mr. Hall through the wards and bring down to the services all who wish to attend.

The host group then holds open house in the hospital canteen, serves coffee and doughnuts, visits with the veterans and picks up the check afterward.

There is usually a guest speaker present and a church choir from some local congregation at the chapel each

week. The two-day meeting sponsored by the Church Federation of Greater Dayton. Delegates were divided into 10 occupational groups which reported their findings at a general session.

Four Dayton judges belonged to the legal profession group which decided, among other things, that "we, as Christians, owe every client the right to an honorable defense—even

and city offices, weighed these problems: How do you hold your temper in the face of unreasonable complaints? How should you treat pressure groups? What should you say or do to the employee who is not doing a good job?

## Juvenile Delinquency . . .

in Philadelphia was discussed by group of key persons who believe, generally speaking, that the layman—as parent and citizen—is falling down on this problem. The panel discussion was sponsored by the Pennsylvania Diocesan Department of Social Relations.

"The average layman shies away from the problem and from opportunities to help that arise in either the school or the church," said G. R. Rebmann, Presbyterian president of the Big Brothers Association, which does a man-sized job in helping central city boys.

J. Francis Finnegan, head of the Crime Prevention Association, and Dr. E. A. Barrett, a counsellor in the city school system, said that both their agencies could use more help from the churches.

The slum problem was brought up by two Negro leaders, the Rev. Robert S. Harris, of the Annunciation Episcopal Church, and Dr. Nellie Bright, a retired public school principal. "These people who live in ghettos are not wanted by the majority of society, and the children fall easily into criminal associations because of society's negative approach," said Father Harris.

## Virginia Laymen . . .

in Richmond, were told to stop apologizing. At a laymen's conference for the diocese, Dr. Clark G. Kuebler said the greatest weakness of the church today is the apologetic tone too often taken toward religion, adding that laymen are too reserved in trying to bring people into the Episcopal Church.

The president of Ripon College, Ripon, Wis., told the men that the laity's "biggest inescapable responsibility . . . is that of witnessing. The gospel is still the only good news for the world even today."

Dr. Kuebler believes people have been "ineffectual in representing the church because for the past 25 years it has been a fashion to have no convictions." He said, too, that even those who have religious convictions sometimes are afraid to express them.

In more optimistic tones, however, the former National Council member said he sensed an increasing vitality



*Mr. and Mrs. Hall with wheelchair veteran*

Sunday. The services are seldom the same.

It is not the veterans who benefit most from them, however, Mr. Hall says.

"It just kind of gets next to you," he explains, "and the ones who help receive more satisfaction than those being helped."

## Dayton Men Weigh Aims

How do you put Christian belief into practice during a work week? From Dayton, Ohio, comes a few specific answers given by a group of more than 100 business, professional and civic leaders who met to determine just that.

They considered such questions as: "Should a doctor pray for the recovery of a patient? . . . Should a Christian salesman sell a product he himself is not 'sold' on? . . . What should a churchgoing lawyer do when a client asks him to win a case, right or wrong?"

Doctors, salesmen, lawyers, factory hands, scientists, supervisors and government employees—selected by their clergymen from a group of 250 nominations—were among con-

ferencees at the two-day meeting sponsored by the Church Federation of Greater Dayton. Delegates were divided into 10 occupational groups which reported their findings at a general session.

Members of the employee group said they felt that "always acting in simple good faith with the boss" was the basis of Christian conduct on the job.

Next door, the bosses were agreeing that "a Christian employer will help his employees find themselves occupationally and get ahead," adding: "He will also use public prayer whenever advisable in his meetings and be guided in all his actions by God's will."

Union conferees admitted that "labor leaders don't always exert a Christian influence in their negotiations with management—and vice versa."

Doctors in the health service group said, "A physician's prayers should emphasize a plea for guidance in understanding His will."

Government employees, including representatives from Wright-Patterson Air Force base, the post office



in religious meetings. He could have had in mind one of the New England dioceses.

### **For Example . . .**

in Hartford, Conn., the diocesan organization of laymen is showing some rather spectacular results. A Department for Youth and Laymen's Work was set up by Bishop Walter R. Gray little over a year ago under the leadership of his suffragan bishop, the Rt. Rev. Robert M. Hatch, and Morton O. Nace, veteran professional Church worker.

At the first planning meeting of "key men" chosen to help organize Connecticut's laity, 94 men with more than 300 wives, children and friends were on hand, as matched against an expected crowd of 50.

The men picked as their first monthly project for support through the diocese a laymen's conference last September. The result was that attendance had to be shut off at 200 with the largest turnout in history. Not only that, but this particular conference in the past had grown from an attendance of about 40 to 140 in ten years.

Next project was the October archdeaconry meetings in Hartford, where advance registration of 90 was pushed to over 200 when the key men moved in to bolster attendance the week before the meeting. Advent Corporate Communion for Men and Boys was the laymen's November project. A previous high for Connecticut was 37 congregations participating. As of February, "success stories" have come in from 102 congregations.

These monthly projects are only part of the jump in laymen's activities in the diocese. During the year, the Brotherhood of St. Andrew has expanded from one to 17 chapters with a diocesan assembly newly organized. From a total of 140, licensed lay readers have increased to about 200. And the Church Club is now holding five meetings a year instead of one.

### **Precedent Was Set . . .**

in Louisiana, when Bishop Girault M. Jones announced to the convention meeting in Monroe that he had appointed a Diocesan Committee of the Brotherhood of St. Andrew. According to Francis E. Armstrong, national BSA president, this is the first such committee ever appointed by a bishop of the Church.

Brotherhood members are dedicated to the two-fold vows of prayer and service with their primary aim

"to make continuous effort, week by week, to bring some men and boys nearer to Christ through His Church . . ."

Meanwhile, BSA chapters throughout the Church have in hand a revision of a Leader's Guide put out by the Junior Division Committee in the Diocese of Connecticut. This is the result of two years of study, surveys, work and meetings under the chairmanship of Morton Nace.



*A "thank you" from their rector for three parishioners (See below).*

In addition to the Leader's Guide, members of the Connecticut Division have revised the Junior Handbook of BSA for use of all chapter members. It's also reported that junior groups have seen an "amazing growth" in the past several years, with new ones chartered recently in Minnesota, Virginia, Kentucky, Oregon, New York, Ohio, Michigan, Wisconsin as well as Connecticut.

Elsewhere, a senior member of the BSA has made the news—and is making it, for that matter. He's Kent Godfrey who's the new public relations and promotional secretary of the Church Army.

Mr. Godfrey is a lay reader at historic Falls Church, Falls Church, Va., as well. Before taking on his new post he had conducted his own realty brokerage business and was in advertising, promotion and public relations with the New York Hearst papers, the New York Sun, General Outdoor Advertising Company, Chesapeake and Potomac Telephone Company and other advertising agencies.

The Church Army, an organization and a cooperating agency of the

Episcopal Church, devotes its whole efforts to training and directing militant laity who give their full time to witness and missions of the Church.

### **More New Faces . . .**

in New York, where the Church Pension Fund has announced election of William L. Day and D. Nelson Adams to its board of trustees, and

as directors of the Fund's two affiliated companies, Church Life Insurance Corporation and Church Fire Insurance Corporation.

Mr. Day is a member of St. David's Church, Radnor, Pa., and president of the Pennsylvania Company for Banking and Trusts, Philadelphia. Mr. Adams is a member of St. James Church, N. Y., and is a partner in the law firm of Davis, Polk, Wardwell, Sunderland & Kiendl.

### **Presentations . . .**

in Winchester, Va., honored three members of Christ Church there for their many years of service to the parish. Mrs. Richard E. Griffith and Mrs. W. Nelson Page received leather-bound hymnals in recognition of their 50 years in the choir, while W. Nelson Page, who retired last year as Senior Warden and was made Senior Warden Emeritus for life, received a copy of the new facsimile edition of the Standard Book of Common Prayer in recognition of his 38 years on the vestry. The Rev. Wm. H. Hancel is rector.



# THE CHURCH OVERSEAS

## **Cuban Community Fetes Bishop Blankingship, Wife**

The Rt. Rev. Hugo Blankingship, Third Missionary Bishop of Cuba, and Mrs. Blankingship celebrated their 25th wedding anniversary in Havana with the receipt of a pocket wallet (with appropriate contents) as a token of affection and gratitude of the American-British-Canadian community.

Sir Adrian Holman, British Ambassador, made the presentation at the bishop's residence. Accompanying him were the American ambassador, Arthur Gardner, the Canadian Ambassador, Harry A. Scott, and Scott Thompson, representing the British West Indian Choral Society and the British West Indian Women's Auxiliary.

Bishop and Mrs. Blankingship have spent their entire married life in Havana.

Returning to the U. S. after a flying trip to Puerto Rico, New York's Bishop Horace W. B. Donegan reported to National Council (see NATION) on an "on-the-spot" study of conditions among people whose large-scale migration to New York in recent years has presented the city with one of its major sociological problems and the Church with one of its strongest challenges."

En route to the Holy Land on a six-week vacation—a gift of the laymen of the Diocese of Pennsylvania—were Bishop and Mrs. Oliver J. Hart (see accompanying photo). Their itinerary by air includes Rome, Athens, Beirut, Jerusalem, Tel Aviv, Madrid and London, from which they were to return on the S. S. America by March 31.

### **Bishop Peabody Returns**

Back home in Syracuse after a seven-week trip to the Caribbean—a gift from the diocese marking the 15th anniversary of his consecration (*ECnews*, Feb. 7)—Bishop Malcolm E. Peabody of Central New York had a scheduled confirmation (Feb. 21) at Grace Church.

The bishop, accompanied by Mrs. Peabody, whose travel expenses were the gift of the diocesan Woman's Auxiliary, visited Havana, Port-au-Prince, San Juan, St. Croix in the Virgin Islands, Barbados, Trinidad, the Panama Canal Zone and Mexico City.

In Barbados, the bishop established a new milestone in the history of the island when he became the

first American to preach in the Anglican Church there since its founding in 1605. He also took part in a public ceremony, in which cabinet responsibility was given to the native Barbadian government by the British crown.

The bishop preached on both sides of the Isthmus of Panama when he visited the Missionary District of the Canal Zone. He attended the Spring festival, saw the work of the leper colony and took part in farewell services for the Very Rev. Raymond T. Ferris—for 10 years dean of the Cathedral of St. Luke, Ancon, who has left to become rector of Christ



*Off to the Holy Land*

Church, Nashville, Tenn. The bishop also visited the Bella Vista Children's Home, inspected the canal locks and toured Old Panama and Panama City.

Central New York's diocesan was entertained by the Rt. Rev. R. Heber Gooden, Missionary Bishop of the Canal Zone, who returned early in the month from a tour of the Republic of Colombia, visiting outlying congregations and holding confirmations. The South American country, hotbed of Protestant-Roman Catholic friction, is under the jurisdiction of Bishop Gooden, as are churches in the Republics of Costa Rica, Nicaragua and Panama.

In other activities, Bishop Gooden presided at the 34th Annual Convocation of the missionary district, Feb. 20, in Ancon (for further details, see CONVENTIONS, *ECnews*, April 4), attended the annual Spring

festival held at Morgan's Gardens, with proceeds going for the support of the cathedral and other projects, and welcomed home a team of workers, headed by Archdeacon Lemuel B. Shirley, that conducted a two-week School of Religion in Costa Rica.

## **Rector Dies in Rome**

In widely separated posts, a young (44) rector of an American Episcopal church in Rome, died unexpectedly of a heart attack, and a 91-year-old archdeacon in Central America celebrated the 52nd anniversary of his ordination to the priesthood.

After 20 years in the ministry, most of which were spent overseas, the Rev. Hillis L. Duggins, native of St. Louis, and rector of St. Paul's Church on Rome's Via Nazionale, succumbed early on the morning of Feb. 15. Educated at Washington University, St. Louis, and New York's General Theological Seminary, he was ordained to the diaconate in July, 1934, leaving shortly thereafter to become an assistant at the American Pro-Cathedral of the Holy Trinity in Paris, and chaplain at the American students and artists center in the French capital. He was ordained to the priesthood in 1935 by the Bishop of London.

In 1940, he returned to the U. S., becoming curate at Christ Church in Detroit. When World War II broke out, he became an Army chaplain, serving at an army hospital in Detroit and also doing duty in North Africa, Italy, France and Germany.

He became rector of the 97-year-old American Episcopal church in Rome in 1946 and at his death was working on a history to be published on the occasion of the church's 100th anniversary in 1956. He also had been studying at the Pontifical Institute of Archeology in preparation for a series of lectures to be delivered next year at New York's Union Theological Seminary.

### **Archdeacon Celebrates**

The Ven. Edward J. Cooper, archdeacon emeritus of the Missionary District of the Canal Zone, flew down from Antigua, Guatemala, where he is living in retirement, to observe his ordination anniversary at a church of which he was rector for many years—Christ Church By-the-Sea, Colon. A native of England and graduate of General Theological Seminary, Fr. Cooper came to the isthmus during the digging of the Panama Canal, to be a hospital chap-



lain and to serve in the many new communities springing up, leaving behind him the rectorship of the Church of St. John-the-Divine, Hasbrouck Heights, N. J. He was made archdeacon and rector of Christ Church, and was a deputy to five General Conventions during his active ministry. He retired in 1941.

## On the Anglican Scene

In London, South Africa, Northern Rhodesia and Budapest, the Church of England made its voice heard last month.

Although reporting a slight drop in ordinations—472 in 1953 compared to 479 in 1952—the Official Yearbook of the Church of England noted an encouraging rise in confirmations—148,982 in 1952 (last full year for which figures are available), as compared to 139,431 in 1951.

Typical of Race Relations Sunday services held throughout South Africa's Cape Province were two services in Port Elizabeth. The Rt. Rev. Dr. Geoffrey Hare Clayton, Archbishop of Capetown, assisted by four African ministers, told a congregation of 1,000 native Africans at St. Stephen's:

"The Church is made up of men, women and children, some of whom are wise, others foolish; some unselfish, other selfish; and in each of these groups you will find Europeans, Africans and colored people."

At a similar observance in St. Cuthbert's, the tables were turned and a European congregation was addressed by the Rev. A. H. Zulu, a native priest attached to St. Faith's in Durban, Natal.

### Malan Statement Promised

Encouragement for improved race relations came also from an announcement that Prime Minister Daniel F. Malan, whose government has been held responsible for fostering harsh segregation practices, has promised to "put his views on paper" at the request of an American Protestant Church group—Oakdale Park Christian Reformed Church of Grand Rapids, Mich.

Lauding the American church's effort to "get the facts straight before presuming to criticize a foreign country and thus increase world misunderstanding," a Capetown newspaper commented that the Prime Minister's statement "will be welcomed by South Africans themselves as a means of shedding a little light on what the government has in mind for the country's non-Europeans, something we have, as yet, not been permitted to know."



*Bishop R. Heber Gooden of the Panama Canal Zone aboard the H.M.S. Sheffield with the Rev. James Waters, Chaplain of the Sheffield, who invited him to preach. Right is Commodore Campbell Walter, the ship's commander.*

A further plea for a let-up in criticizing internal affairs in other countries came from the lips of the Church's principal prelate, himself—the Most Rev. Dr. Geoffrey Francis Fisher, Archbishop of Canterbury.

Questioned as to why the Church has not "spoken out against evils in Kenya and the political situation in South Africa," the archbishop said.

"It is not the duty of Christian people to take part in any political activity in another country. Their duty is, rather, to give the Church in that country the full backing of their prayers and sympathy."

While an Anglican bishop—the Rt. Rev. George Bell of Chichester—accompanied by Dr. W. A. Visser t'Hooft of Geneva, were behind the Iron Curtain conferring with Hungarian Protestant leaders in Budapest on World Council of Churches' proceedings (the two are top WCC officials), the Church of England's Council on Foreign Relations declared in London that laymen in Communist-controlled lands must play the deciding role in the survival of churches there.

### New Province Planned

In shortly over a year, according to a report from Lusaka, Northern Rhodesia, the new Anglican Province of Central Africa will be formed.

Scheduled for formation in May, 1955, it will include the dioceses of Matabeleland, Mashonaland, Northern Rhodesia and Nyasaland. The

first two now are part of the Province of South Africa and the last two under the jurisdiction of the Archbishop of Canterbury.

Election of archbishop to head the province will take place at that time in Salisbury, Southern Rhodesia, with both the Archbishops of Canterbury and Capetown (see above) present. It is expected that one of the four bishops whose dioceses will form the province will be elected. They are the Rt. Revs. William J. Hughes, Matabeleland; Edward F. Paget, Mashonaland; Francis O. Green-Wilkinson, Northern Rhodesia, and Frank O. Thorne, Nyasaland.

## The Lighter Side

Counterbalanced against race tensions, survival behind the Iron Curtain and the problems of forming a new province, came the proposal, reported by the Associated Press, of the Rev. F. F. Rigby, an Anglican vicar, of Stockport, England, that a bridegroom's mother should give him away at his wedding.

Reasoned the vicar:

"One thing a wife cannot bear is to believe her husband is dominated by his mother in any way. When a father gives a bride away, it means he regards her position as another man's wife as more important than her position as his own daughter.

"What an excellent idea if mothers of sons were made to realize the same thing applies to husbands!"



### Lent: Giving Up or Taking On?

AN ODD thing has been happening. Many of the Protestant Churches, which once rejected Lent as a Popish abomination, have rediscovered it. At the same time Episcopalians—who have always sturdily cherished the traditional Christian calendar—seem to show less and less enthusiasm for setting apart the forty days that commemorate Christ's fasting in the wilderness—forty days that also point toward Good Friday, and beyond Good Friday, Easter.

One does not have to be a long-faced Puritan in order to find something strange in the Christianity of numerous Churchmen (including a fair percentage of vestry members) who clink the cocktail glasses as merrily between Ash Wednesday and Easter Eve as they do during the triumphant seasons of Christmastide and Epiphanytide. Nor need one have inclinations toward Rome to believe that something important and spiritually nourishing is lost when, as with many Episcopalians, the Table of Fasts in The Book of Common Prayer is a dead letter.

Not that anyone entirely escapes the influence of Lent. Something remains, even with the man who continues his usual round of parties and dines as solidly on beefsteak as ever. Perhaps he goes to an occasional week-day service. At the very least, the gospels and epistles for the Sundays in Lent arouse some awareness of the dark depths into which Christ descended before He rose to the glorious radiance of Easter morning. Lent is not completely lost.

Lent is not completely lost, but neither is it understood and practiced by most Episcopalians in a way that will make its full value available to them. The whole question of Lent needs to be rethought—not in any hard spirit of legalism and minute rules and regulations, but in a broader way, taking in account the whole sweep of the Christian calendar and the rhythm of the Christian life.

Every way of life has its rhythm. Any college student knows this. There is the normal course of life during each semester, and there is the intense concentration and asceticism of examination week; the summer vacation is a time for slackening the tension and storing up energy for next fall's bout with books and instructors. The farmer knows another rhythm: times of sowing, times of harvest, the winter time of watchfulness and waiting.

The Christian life has its own rhythm. This rhythm grows out of the crucial encounters of God with man, centered around Our Lord Jesus Christ. The Nativity, the coming of the Wise Men, Christ's temptation in the wilderness, Good Friday, Easter, the descent of the Holy Spirit—these are milestones, and each year the Christian journeys from one to the other. The Christian calendar is simply a roadmap.

It is easy to say that a true Christian needs no roadmap, that if he worships the Father in spirit

and in truth, everything else is superfluous. But to say this is to fall into the heresy of "angelism"—to talk as though we were disembodied spirits. We are bodies as well as spirits; we live in a universe where everything, from the sowing of crops to the revolutions of the planets, proceeds according to rhythms. Our religious life is no exception. We need times set apart for rejoicing, and also times for self-examination and self-discipline.

Should Lent be a time of giving up or taking on? Both. It is primarily a season for taking on, but in order to take on we must sometimes give up. However, nothing could be worse for a true understanding of Lent than to think of it as a forty day gap in the calendar or a stretch of six weeks that must somehow be lived through.

Lent is not to be lived through but lived with and in. This means a conscious and systematic attempt to be more faithful in church attendance—not just Sundays but also on as many week-days as possible. It means greater attention to one's prayer life, and more reading of the Bible and good devotional books, such as one of the time-tested classics or a modern class like Thomas Kelly's **Testament of Devotion**. It means, if possible, some additional effort to take on extra work of a Christian sort.

But Lent is more than this. It is also an opportunity to think about the meaning of the Gospel, to bring together in one's mind and heart all the added insights of the past year. And then the light of the Gospel can be brought by each individual to bear upon himself, and he will see in clearer detail his own particular sins and evasions. Systematic examination of conscience is good at all times, but especially easy to make during Lent, when the whole tone of Church life encourages a two-way vision: looking at Christ and looking within. Many who find the burden of sin, thus discovered, too great to cope with singlehanded will follow the advice of The Book of Common Prayer and seek out a minister for private counsel and absolution.

Where do fasting and abstinence come into the picture? They are not the center, but the frame. It is true that one can practice the ascetic disciplines in a pharasaical spirit, and grow not in grace but in spiritual pride. This is a danger that must always be watched. But the man who regards the heart of Lent as a drawing near, with faith and repentance, to Christ, will see in such disciplines one aspect of the rhythm of the Christian year, and a symbolical remainder of the sacrifices made by Christ for our redemption.

Ash Wednesday has come again. To each of us is given opportunity, intelligently and whole-heartedly to take our part in the rhythm of God's own special kind of calendar. If we do so, we can hope to know the joy and triumph of Easter as we never experienced it before.



## Medicine and Man

ARTICLES in medical journals and addresses delivered before medical groups are increasingly stressing in a very striking way the theme that physicians, in their ministry of healing, must not lose sight of their patients as "persons of full and individual human worth." It is not uncommon to see a declaration like this: "To depersonalize them . . . and to treat them as cases and nothing more, is the final dishonour."

An address given not long ago before a medical association contains these arresting statements: "I fear the teaching of clinical medicine may be overshadowed by research projects. This is not a plea to return to previous phases of education but a reminder that our complicated growing material resources demand of us a corresponding keener use of our intellect if medicine is not to degenerate into complex technology under the illusion that the human being is merely some sort of complex machine, capable of management in terms of electronics and biochemistry. . . . Every individual needs a physician friend in whom he can confide and to whom he may come with his medical and emotional problems for advice. . . . We must cease to be so interested in symptoms that we forget the individual."

### Face Serious Problems

The medical profession is magnificent and has made miraculous strides in conquering disease and in relieving human suffering. But physicians face serious problems in dealing with sick people. Many feel that they must maintain a scientifically objective attitude in treating illness for the good of the patient. An impersonal approach is necessary for proper diagnosis and therapy.

Good judgment may be clouded by becoming emotionally involved in human suffering. Further, such involvement can be a dangerous drain on a doctor's emotional and nervous strength and thus menace his health and reduce his efficiency.

Weighty as these considerations are, there is loss as well as gain. Many sick people complain that their doctors are too cold and unfeeling and do not really care for them as persons. This harms the right physician-patient relationship so essential to healing and to the relief of suffering. In illness the whole person is affected. The sick are a prey to fear and anxiety and need comfort and reassurance as well as medical treatment. A too professional approach can be very demoralizing to a patient, no matter how scientifically competent a physician may be. Many people prefer a less skilled doctor if they feel that he is sympathetic, understanding and genuinely interested in them personally.

wonderfully human, kind and compassionate in

There are, thank God, a host of doctors who are

treating the sick and know how to minister to mind and soul as well as to the body. They have an enviable and honoured place in the hearts of grateful patients. But in an age when the scientific approach to all human problems has become almost a new idolatry, it is not to be wondered at that the medical profession is seriously affected by it. The reality of the danger is clearly seen in the concern with which many leading physicians watch its encroachment.

There is no adequate ministry to human beings without a proper doctrine of man. It is degrading to a child of God to be treated as a thing and not as a person with eternal worth and of infinite value in the sight of God. The impersonal approach to human sickness may be scientifically correct, but it adds indignity to affliction and complicates healing.

It is tremendously heartening to see leading representatives of this worthy and honoured profession summon their fellow practitioners to respect human dignity and to practice their art with due regard to man's real nature and merit.

## MEDITATIONS AND MUSINGS

By ERIC MONTIZAMBERT

### THE FRUITS OF THE SPIRIT

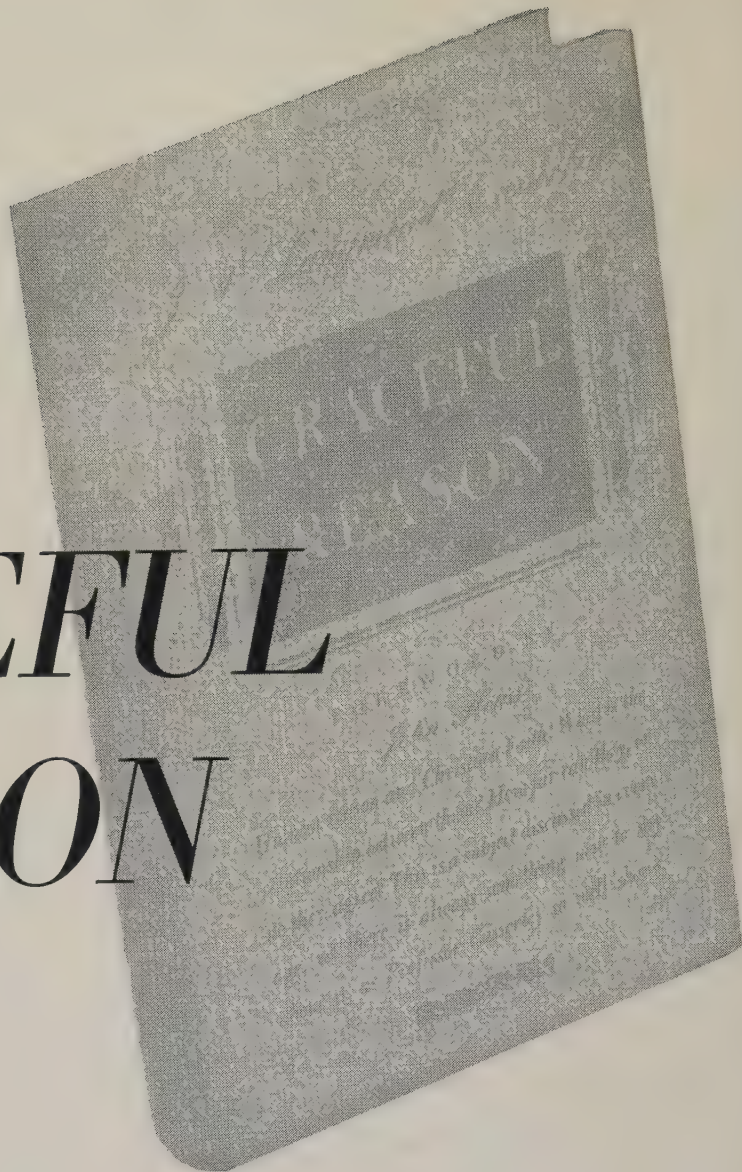
IN THE Fifth Chapter of his stirring letter to the Church in Galatia, St. Paul gives a disordered list of the evils that overtake the personality bred in secularism. He seems to speak at random in listing this catalog of vices. But, really, it is with a most skilled disorder that he describes the true nature of the disordered life. These men whose personalities have collapsed as a direct issue of their wilful attempts to captain their own souls have forfeited the Kingdom of God. They have chosen as their deity the petty mortal figure reflected in their mirrors. As our Lord once said, "by their fruits ye shall know them."

Then, in an abrupt change of tone, the Apostle begins to speak with a moving gentleness about

those who—having cast aside the arrogancies of the worldly life—seek the fellowship of the Holy Ghost. That is a wonderful word, 'koinonia.' It means the fellowship that believers have with one another through their common sharing of the Presence of the Holy Spirit. It is, of course, Christ Who sends Him to us. But it is He Who "sanctifies us," Who makes us holy in the sense of "wholeness." And so the fruits of this companionship with Him are described by St. Paul as "Love, Joy, Peace, Patience, Kindness, Goodness, Faithfulness, Self-Control." These eight virtues, all the gifts of the Holy Spirit, clearly are basic to the living of the Christian Life. They are the trademarks of the disciple and the "Keys of the Kingdom."



# GRACEFUL REASON



By J. V. LANGMEAD CASSERLEY

THE historian of Christian theology may usefully distinguish between two distinct types of theological thought (research and speculation) that easily harden into two different kinds of theology. One kind of theology confines itself to the specialized study and interpretation of what we may call specifically theological data, theological things and experiences in the narrower sense of the word. This kind of theology tends to be existentialist and redemptionist in its tone. Its first emphasis is upon man's experience of being a sinner, of the inescapable consequences of sin, and of man's powerlessness to help or save himself or to surmount the crisis of his own existence. Its second emphasis is on the way in which God in and through Jesus Christ has come to man's rescue and done that for him which he cannot do for himself.

In this kind of theology the doctrine of atonement, redemption, or salvation (all these classical theological

terms are concerned with the same empirical reality) is the primary theme of the Christian gospel, and the basic or architectonic idea of Christian theology. It is the architectonic idea because this particular type of theological thought tends to answer all other theological problems in terms of the doctrine of redemption. Thus, in classical theology, all enquiries which seek to answer such questions as who or what was Jesus Christ, and what do we mean when we claim that He is God-made-man are called Christological enquiries. They seek to determine the *logos* or rationale of the Christ, to make sense of the Church's experience of and attitude toward its Lord. Now the kind of theology which we are trying to describe has its own characteristic way of handling this question. It seeks to understand the mystery of the person of Jesus Christ through the study of what we know of the work of Christ. Christ, as men know him in the Church, is the



Saviour and redeemer of sinners. We may therefore ask ourselves what kind of being must a historical figure possess if He is to be the Saviour of sinners?

In order to answer this question, we have to consider the nature of sin and the needs of sinners, and thus arrive at a kind of mental picture of the kind of saviour that sinners require. In this way we arrive at our understanding of the incarnation. The incarnation is the coming into the world of the kind of being who would be able to save us from our sins.

There is nothing peculiarly evangelical or post-reformation about this kind of theology. On the contrary, we discover similar processes of reasoning even in the early classical period of the growth of Christian theology which we call patristic. Thus, the fourth century heretic Apolinarius taught that Christ did not assume a complete human nature, but only a partial, outward-seeming human nature. The orthodox objected that if this were so, He could not be the Saviour of the whole of our human nature, because what He did not assume He could not save. In order, in other words, to save human nature, the Christ must unite the whole human nature to God. The point of this objection was that those who made it assumed that whatever else we know or do not know about the Christ we are at least certain that He is the Saviour of the whole human nature.

This kind of theology has many advantages to recommend it. It has the virtue of keeping very close to the basic Christian religious experience and to the actual way in which the Church preaches and must preach the gospel. It reduces to the barest minimum the difference of atmosphere between what the Church says when it proclaims the gospel and what it says in its more intellectual setting forth of its theology. Many theologians, particularly those who like to call themselves evangelical, desire their theology to sound as much like their preaching as possible. This is understandable, because nowadays most theologians are clergymen (it may be questioned whether this is not really a misfortune for the Church) and most clergymen are expected to be preachers, or at least to preach very frequently (which is perhaps not quite the same thing). This kind of theology has also a further advantage. Since the whole of its thinking is based upon a single point of departure from within the Christian experience, and one particular doctrine or doctrinal theme provides it with a single architectonic idea, it can easily be expressed in a highly systematic, streamlined way.

Nevertheless, it has certain disadvantages. There is much in God's creation, and in human life and experience, with which this kind of theology does not seem to be concerned. It succeeds in making theology appear systematic, rounded, and complete only at the cost of drastically narrowing its scope. Nor is it quite clear that its point of departure is in fact a possible or proper point of departure at all. It begins with man's existential experience and his certainty that he is a sinner. But can man really explain what he means when he declares him-

self to be a sinner without some reference to a doctrine of creation and the purpose of God in creating man, in the light of which he is able to perceive that he is in fact a sinner? Sin is presumably a failure on the part of man to be what he is meant to be and to become what he is meant to become, a tragic falling short of his own proper stature. Sin is the failure of the whole human race to occupy its own proper level and fulfil its own proper function in the created order. But how can we say this unless we have some idea of what it is that we are falling short of, what it is that we are failing to become? In other words, our experience of sin and our doctrinal declaration that we are all sinners presupposes what is from the logical point of view a more fundamental doctrine. It presupposes the doctrine of the creation of the

world by God as the instrument of His loving purpose, a purpose fulfilled in the perfect humanity of Christ by the power of God, and therefore in principle a purpose which may be fulfilled in us despite our sins in so far as our humanity is joined to and becomes one with Christ's humanity in the life of the Church.

In saying this we have pointed the way toward a rather different kind of theology. From this new point of view it will appear that the doctrine of creation is logically more fundamental than the doctrine of redemption, and that the problem of the Incarnation—the question who or what was Jesus creation as well as in terms of the doctrine of the Christ—must be answered in

of the doctrine of redemption. We now see that the perfect humanity of Christ is the living embodiment in human history of the purpose of God in creating human nature and human history. The Christ reveals to us not only the fact of human redemption but the purpose of the creation. From this point of view we see that the Christ is a cosmic figure, the very crown and summit of the creation, the logos or principle of creation which was in the beginning, the "last thing" or principle of judgment which shall triumph at the consummation of all things. He is for us the first and the last, and in Him all things consist.

This leads us to a kind of theology for which the basic, architectonic, theological ideas are those of creation and incarnation. This is often called incarnational theology, and it is one which from Hooker onward has been the peculiar possession and characteristic of the theological thought and speculation of the Anglican communion, distinguishing Anglican theology rather sharply from that traditional in the Lutheran and Reformed churches.

In pre-reformation theology we find, side by side with each other, tendencies in both the redemptionist and incarnationalist directions, but no very clear decision between the two. In the middle ages the whole question was raised in a very simple but striking way: Would Christ have been born among men if men had not sinned? After a very balanced discussion of the whole issue, St. Thomas Aquinas came down rather tentatively on the

(CONTINUED ON PAGE 39)

**EPISCOPAL CHURCHNEWS**  
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**BOOK FOR LENT**





*View of Grace Cathedral, from 16th floor of Mark Hopkins Hotel, shows unfinished half of cathedral, Carrillion Tower Wayside Shrine (on the lower left), two buildings of the School of the Prophets and the Diocesan House*

# THE EPISCOPAL CHURCH IN SAN FRANCISCO

By CLIFFORD DOWDEY



*Diocesan Bishop Block*

SAN Francisco, New Orleans and New York were once considered by a celebrated writer to be the only American cities which provided natural backgrounds for fiction.

Though since then countless writers have proven that stories can make any background interesting, it is true that San Francisco is characterized by an inherent individuality and still conjures in the public imagination bizarre and colorful images.

Unfortunately for the Episcopal Church, the lure of the city appeals to tourists and transients far more than to natives.

#### **Served as a Gateway**

This is no new development. Unlike the average metropolitan center, with relatively recent shifts and dislocations of urban population, the city of the Golden Gate has itself served as a gateway for its region,

funneling opportunity-seekers, the restless and the migratory through the narrow tip it occupies on the peninsula, on southward overland, north and west across the bay, in a continuous and sometimes turbulent stream.

The Church has of necessity for its one century of history (celebrated this year) existed in a virtually constant state of adjustment to change.

The first missionary bishop, the Rt. Rev. William Ingraham Kip, after a long and perilous boat-trip from New York, arrived in the riotous water-front city of the forty-niners almost simultaneously with the spawning of that spectacular strip of sin, the Barbary Coast.

#### **Left Permanent Imprint**

This high-minded scholar with the temperament of a gentle pastor was forced by circumstance to re-mould



his character into that of a pioneer missionary and administrator. Bishop for forty years, while the diocese changed from the habitat of adventurers to that of the millionaire residents of Nob Hill, the founder of the Church in California left a permanent imprint on its character.

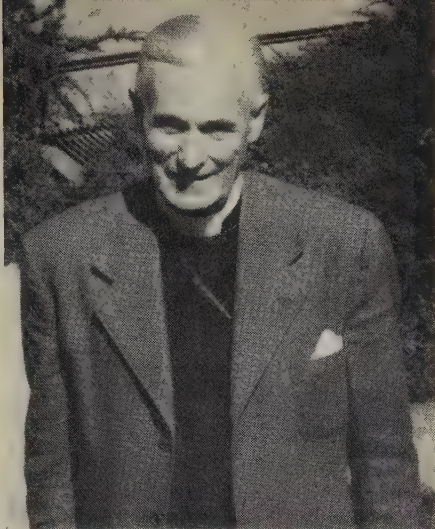
Long since, as the whole state continued its steady growth, areas formed into separate dioceses—Los Angeles to the South, Sacramento to the North, San Joaquin to the East—until only ten counties of a two and three-quarter million population comprise the present Diocese of California, of which San Francisco is the See City.

Industry has come to those counties along with their agriculture, and towns and cities of charming and bland living conditions flourish throughout the region.

But in San Francisco itself no industry has ever come: It is the Wall Street of the West, whose canyons of streets in the financial district are the citadels of shipping tycoons, stock brokers and insurance executives.

Nor has a stable homelife been perpetuated among urbanites who occupy the spectacular apartment developments and romanticized slums, who patronize the famed restaurants, hotel-bars, expensive night-clubs and tawdry dives, or who flee to the more restful delights of a suburbia where the most indifferent gardener can become a green thumb overnight.

Before the earthquake (which caused a new word to be entered into the Litany), the new money-men of the West Coast built their somewhat ostentatious mansions on Nob Hill. Now their sites are occupied by plush



*Suffragan Bishop Shires*

hotels, such as the Mark Hopkins, whose rooftop bar (Top of the Mark) is a famous tourist attraction, and by Grace Cathedral of the Episcopal Church, where tourists usually outnumber communicants at Sunday services.

Obviously this structure of a metropolitan society could scarcely be regarded as a fertile ground for the growth of an urban church.

Following the pioneering pattern set by Bishop Kip and no more discouraged than was he by an original communicant strength of 600, the diocese developed churches and communicants along missionary lines throughout its entire area, depending primarily on strong parish work. From his death in the nineties into the present, diocesan growth and strength were largely determined by what amounted to neighborhood missionary actions.

Today, for instance, the mission of St. Albans in Albany is building another mission at El Cerrido. In Oakland, Berkeley, San Mateo, parent parishes founded other parishes, and in San Francisco Grace Church initiated work at three others, one of whom in turn fathered two more.

Yet, through circumstances largely beyond diocesan control, the churches in San Francisco proper lack the roots of the neighborhood churches outside the city and are, in comparison, relatively weak in lay participation. From the beginning, large segments of the population were composed of Italian, French and Chinese.

#### **Not a Regression**

The influx of citizens who replace the fugitives from the sidewalks are neither traditional Episcopalian communicants (the Negroes of the newest influx are apt to be Baptists) nor usually likely to become permanent affiliates of a church.

In a city of nearly 800,000 population only St. Francis', in one of the more stable neighborhoods, has as many as 1,000 members (except for the Cathedral), and the majority of the 16 churches have less than 500 communicants.

But this does not represent a regression. Actually the city churches on the whole show a gain, partaking of the increase which the Episcopal Church shares with others in the expanding populations of the West. It is in the comparative failure of strong laity support that the churches in San Francisco lag behind the neighborhood strongholds of the diocese.

The crucial element in this condition is the economic poverty of the  
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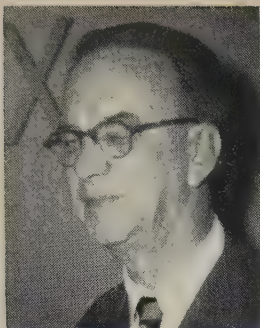
*Trinity, 'Mother Church' of the Coast, founded 1849*



*Chapel of St. Francis—called 'The Wayside Shrine'*







*Chancellor of the California Diocese, respected A. C. Agnew*



*Mrs. F. King Verleger, head of Christian Social Relations Dept.*

## Among active laity behind scenes in city of Golden Gate



*An outstanding layman in San Francisco is Doctor Thomas Wu*



*College Canterbury Club work director, Margaret Fletcher*

Church. In the earlier days, the city churches (not untypically of the national Church then) tended toward the placing of their financial eggs in the baskets of a few wealthy families. As the magnates became commuters and transferred their loyalties to neighborhood churches, and as high taxes curbed a widespread largess, the financial aspects of the city church looked as barren as a Wall Street on Sunday morning.

The present bishop, the Rt. Rev. Karl Morgan Block, entered this situation in 1938, as coadjutor, becoming diocesan three years later. Now 67, Bishop Block was born in the nation's capital, did his undergraduate work at George Washington University there, prepared for the priesthood at Virginia Theological Seminary, and served in several Eastern parishes until he went to St. Louis in 1926. In his 12 years there, he enjoyed great success in expanding the communicant strength of his parish which, during his rectorship, built a new church and parish house for \$350,000—this at pre-inflation costs.

His total career has been characterized by his strong activities with the National Church, and in 1952 at

the Boston Convention he was elected vice-chairman of the National Council as a mark of gratitude for the impressive work he has done as chairman of National Council committees. In 1949, he performed, according to visiting clergy, an outstanding organizational job when San Francisco served as host to the General Convention of the National Church.

In the Diocese of California, Bishop Block is only the fourth bishop in a unique succession where only two bishops served for the first 70 years, a span from 1854 to 1924. It was during this period of the most dynamic changes in the world, the nation, and the state that the missionary pattern was set and roots sunk by the neighborhood parishes. He believes that, "if a sturdy group of Episcopalians are in a community, a Church should go there."

Though the diocese on the whole is still essentially a pioneering project, from the time of Bishop Block's consecration the underlying policy has emphasized diocesan integration and strategy. At the center of this, Bishop Block has stressed the continuity of the missionary work in the environs of San Francisco. He believes that, "If one Episcopalian family is in a

community, a church should go there." In the city, his emphasis has been on social services.

In this work, he has been continually handicapped by lack of money and lack of militant parishoners; and the various projects are basically diocesan.

For the project closest to his heart in the city itself, the School of The Prophets, the bishop has overcome all handicaps in creating a solid achievement. Modelled after the College of Preachers in Washington, D. C., the school offers graduate "refresher" courses of a week to ten days to the Episcopal clergy, who come by invitation to the four-story building facing the hills of the East Bay.

### No Church-School System

Though unendowed, and carried by what Bishop Block calls his "ecclesiastical panhandling," along with contributions from grateful clergy who have profitted by the course, the School of the Prophets has won a deservedly high reputation among the clergy of the national church.

In the field of general Christian Education, however, St. Luke's Church in the city is the only individual church engaged in a school program. St. Luke's now sponsors a

*Diocesan Convention Secretary for years, the Rev. Henry Praed*



*Rector, St. Cyprian's church, the Rev. Elmer A. McLaughlin*

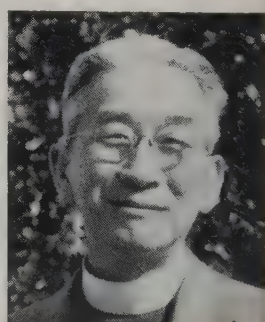


## Among clergy, in metropolis changing with population tide

*Vicar, True Sunshine Chinese Mission, the Rev. Clarence Lee*



*Vicar of a mission to Japanese — the Rev. Jos Tsukomoto*





nursery school with the hope that it might serve as a foundation for more advanced schooling later.

Among the Chinese population, 98 per cent of whom are non-Christian, social service is combined with missionary work at the True Sunshine Mission, where a Chinese language school is open for children, Americanization classes for war brides, and hygienic lessons for all. The Rev. Clarence Lee is vicar of the mission.

And at another mission, Christ Church, the Rev. Joseph Tsukomoto ministers to his Japanese congregation, which is new to San Francisco for the most part. Just before Pearl Harbor, Christ Church was beginning to blossom, but war brought relocation camp for the Japanese people and their children.

After the war, many of them remained in areas where the U. S. government had sent them, found employment and became good American citizens in their respective communities. For Mr. Tsukomoto, however, the program was very clear. He and his family returned to San Francisco, where a scattered handful of his old parishioners joined him in rebuilding the church, and just in time to minister to new Japanese from the Orient, and those who are unchurched who have come to the city.

#### Non-Profit Hospital

Topping all diocesan social services is the 83-year-old St. Luke's Hospital, the first Episcopal hospital in California and one of the finest, non-profit hospitals in the state. Its facilities cared for more than 8,000 in-patients last year and double that in the outpatient clinic, one-fourth of whom were unable to pay for any professional medical services. The hospital has a School of Nursing, and the Auxiliary—composed of 100 women in the process of recruiting new members—further the services of St. Luke's to its patients.

For the needy, the newcomers and the lonely in the city with its shifting tides of population, the Rev. Canon Kenneth E. Nelson from his office in the Cathedral directs the activities designed not only to bring the ministrations of the Church to those people, but to represent it in community affairs.

Where a metropolis founded its original reputation on the claim of being "the wickedest city in the world," and where for its entire history migrants have come as gold-seekers and pleasure-seekers, it is necessary for Canon Nelson to say, "An eternal vigilance must be maintained by the Church so that our society will not become totally secular."

(CONTINUED ON PAGE 38)



*Interior (above) of the Church of St. Mary the Virgin, organized in 1889. Rector is the Rev. Keppel W. Hill. Below, St. John the Evangelist, is often called the "Cathedral in the Mission," because of its service to the populace in that section of San Francisco. Rector is the Rev. Vern Swartsfager, fornewspaperman, author of the book "The Bell Ringers." At the left, St. Luke's Church, which has a daily Nursery School (licensed by state). The Rev. Carl Tamblyn is rector.*





# RELIGION IN COMMUNIST POW CAMP NUMBER TWO

By CHAPLAIN STANLEY J. DAVIES

*Ordinarily, ECNEWS does not use—in original form—releases from the Department of the Army. But this report, to the chief of Army chaplains, Major General Ivan L. Bennett, from the Rev. Stanley J. Davies, British clergyman serving as chaplain with the First Battalion of the Gloucestershire Regiment in Korea, is deemed interesting enough to run in full. The only British chaplain to fall into the hands of the Communists, Chaplain Davies was captured April 25, 1951, and was interned in POW Camp No. 2.*

I HAVE the honor to report to you that during my captivity in P.O.W. Camp 2, I was able to give religious ministrations to the American officers, Warrant officers and the handful of enlisted men of U.S.A.F. therein imprisoned.

I am a Church of England chaplain, but my ministrations covered not only members of my own Church and of the Episcopal Church, but members of various Protestant denominations, and also on occasion Roman Catholic prisoners. Doubtless you will know that I am the only chaplain to survive the captivity, the three American chaplains having died from sickness before the autumn of 1951. I was the only British chaplain captured.

The Chinese gave, in Camp 2 (The Officers' Camp), a strictly limited measure of religious toleration that cannot be called, as their propaganda claims, 'Religious Freedom.' However, in spite of provocative humiliations, and in face of some obstructions, I was able to conduct one regular Sunday service each week, and a short Sunday evening service in the kitchen quarters of the Camp Cooks, mostly Americans, who could not, because of duty, attend the normal service.

This never failed, except for the two Sundays in August, 1952, when I was in jail on charges of 'Illegal Religious Activities and a Hostile Attitude.' However,

Captain James Majury, Royal Ulster Rifles, took my place and maintained the Sunday service. You may imagine Chinese chagrin to find the Camp Lecture Room crammed to overflowing on these occasions, and my joy at hearing in my cell the lusty strains of 'Faith of Our Fathers Living Still,' from a distance of about 200 yards.

## Acted As Lay-Chaplain

When the Camp was split into two compounds, October 16, 1952, I was not allowed (except at Christmas and Easter to visit the new compound, containing some one hundred and eighty American and British officers. Again, Captain James Majury, acting as lay-chaplain, maintained the regular Christian worship without fail in the new compound. It knew that many American Protestants are grateful to him. He deserves the highest praise.

Another officer of the Royal Ulster Rifles, who, after much solitary confinement, was placed with a group of 'Reactionaries,' containing American officers, and gave superb Christian leadership there, was Major Ryan. Many American have spoken to me with gratitude of him. It was Major Ryan who earlier, both prior to and after the death of the heroic Father Kapaun, led Christian worship and inspired morale for the non-Roman Catholics at Pyuktong. I am glad to tell you that from January, 1954, Major Ryan will be studying for the Anglican priesthood.

I should like to mention my friendship and admiration for Captain Ralph A. Nardella, U. S. Infantry, who, after Father Kapaun's death, most ably maintained Sunday Mass Prayers and Rosary for the Roman Catholic officers. He is worthy of high praise and congratulations. In the new officers' compound, Captain Anthony Wilson of the Glosters, regularly and ably maintained Roman Catholic prayers for his fellow-officers.

You will I think already be aware that I was never allowed by

(CONTINUED ON PAGE 34)





WITH ANSWERS BY DORA CHAPLIN

# Search for Faith

Dear Mrs. Chaplin:

*Several girls in our house at college have been going to write to you for a long time. Here is my question before all the others come in! . . . My room-mate seems to get a lot out of her religion. I have read a number of books on comparative religion and taken some course here in college, but I don't seem to get very far. I try to do the right thing, but I always fall short of what I mean to do. . . . I wish I had her faith. We are both confirmed Episcopalians, but I seem to have very little faith. How can I get it?*

*Eleanor J. (20 years old)*

DEAR ELEANOR:

Your letter shows that you have an honest, inquiring mind. On the intellectual level some of the obstacles in your way can be cleared by using it, but hearing facts about religion is only a means to take you part of the way into "the household of faith."

I assume from your letter as a whole that you agree there is a Supreme Being, called God, who rules over the universe; but you will remain confused and wondering on the outside unless you begin to know Him as a person. At first this may seem unreasonable and impossible to you. You have learned about Jesus Christ as a figure in history, but have you clarified your thinking enough to see that God chose to reveal Himself in Jesus Christ, that He made a personal visit to this world, accepting suffering and death in order to answer the very questions you put in your letter? We all fall short of what we mean to do. We all need to grow in faith. If God Himself had not come in person to answer the question, we would all be meeting a terrible deadlock. We are not rescued from it by our achievements (what you call "trying to do the right thing"), but by believing, and *acting on that belief*.

One can hear about an event without it's becoming a *living* fact. Think more about God's visit to this world through what the Church calls the Incarnation, and you will understand something of the wonder of what happened from *outside* our time-space world. With our time-space minds, the little finite minds we have now, it is possible to comprehend only a part of the mystery. Through the life, death, and resurrection of Jesus Christ a door was opened into the world of *reality* but God showed Himself to us. The glory of this is as *great* today as it was two thousand years ago, but too often we miss it and try to make Christianity merely the keeping of a set of rules. Because we can never keep all those rules perfectly we end by having only a beautiful ideal instead of Christianity.

Our Lord showed that there is a Real world, a Permanent World, beyond this changing, unreliable one. Your science must have shown you that even the earth on which we live is not nearly as solid as we once thought! A Christian today has just as much access to the power that comes from *outside*, from God through Christ, as the believers in the first century. Too often we either forget about it, or maybe we have never discovered it to be true. You must have seen the difference in the personalities of those who

(CONTINUED ON PAGE 33)





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# Great Christian Chronicle

By EDMUND FULLER

Let me recommend a rare, moving book about the life work of a wonderful woman.

■ **Stay On, Stranger!** by William Dutton. Farrar, Straus & Young. 79 pp. \$1.75.

This is the story of Alice Lloyd, now almost eighty, partly paralyzed since her youth, and of Caney Junior College, which she founded in Knott County, Kentucky. She was forty, and broke, when she came from the New England—where she had been born in wealth—to the most isolated and backward section of the Kentucky mountains. What called her there? There is no sure answer. She was asked what brought her there and answered, "Misery loves company." "Stay on, stranger," was the response. "Yew won't git lonely here."

Alice Lloyd wrought a miracle in this region. She created schools and a college. No boy or girl who goes to Caney College pays tuition, but each takes a vow to stay, or return, and work for the mountain people. The vow has never been broken.

As of 1953, "Caney's alumni include 10 physicians, 10 lawyers, 15 college-trained engineers, four ministers, five farm agents, seven nurses, 24 public officials, 18 educational officials, 105 school principals, 1125 teachers. . . ." Caney scholarships take some through the University of Kentucky and numerous other colleges. Caney funds pay the whole way of some through medical or law schools. All have returned; all are working one way or another for the vision that still glows in Alice Lloyd and which regards what Caney has accomplished as a bare beginning.

Self-sufficiency, service, and God are central concepts at Caney. Mrs. Lloyd's vision and faith have drawn people and funds to her project. Close to down-and-out when she came, she perceived at once that, "To them, I least was much. It was then that I buried my past, forgot my ills. I knew humility before my Maker for the first time. He had given me untold wealth to share." So she was ready when Bysh Johnson, moved

only by a "voice" that had stirred him, came and offered fifty acres and a house if she would help his young-uns live "not liken the hog but unlikened the hog." The "Summonser" he is called, in the College annals. Alice Lloyd answered the summons.

The book is so brief, so packed, that it is impossible to tell more of it here. You should not miss it. It is a great Christian, human chronicle; a record of dedication, a heartening thing. It is the kind of thing all of us need to know about.

A most unusual piece of early Americana, and early Church history in this country, has just been published.

■ **The Carolina Backcountry on the Eve of the Revolution**, by Charles Woodmason. Ed., with an Introd., by Richard J. Hooker. Univ. of N. C. Press. 305 pp. \$5.00.

Woodmason came to colonial Charleston and was variously a planter, merchant, and public official. In middle life, he turned from all these pursuits to become an Anglican itinerant minister in the extremely primitive environment of the South Carolina backwoods. The detailed and intimate portrait of the life of this time and place is remarkable, and often appalling.

This book is made up of the journal of Woodmason's travels, together with some even more interesting letters, parts of sermons, and other writings. To the experienced eye it shows the signs of highly intelligent editing, and Mr. Hooker prepares us for appreciation of the text in an admirable and informative introduction.

The time covered is approximately 1766 to 1772. "During the time he traveled over three thousand miles a year, organized more than thirty widely scattered congregations, rode constantly from one settlement to another exhorting, marrying, baptizing and advising the settlers on all their problems." This was in the upper part of St. Mark's parish (an endpaper map helps to set us straight on the geography of the region). In



this wild section, he functioned as "defender of his Church and winner of souls and . . . a missionary of English civilization."

Religious conflicts were ferocious. Woodmason laments, "I am exactly in the same situation with the Clergy of the primitive Church, in midst of the Heathens, Arians, and Hereticks." Presbyterians and Baptists were his particular scourge. Of a Presbyterian minister he reports, "He looked on me as an Wolf strayed into Christ's fold to devour the Lambs of Grace."

Hooker justly calls Woodmason a kind of minor Jonathan Swift in the vigor and vituperation with which he lashes out at his foes and castigates the viciousness and degradation of much of the backcountry life. There is a Swiftian bluntness about his reports on behavior. *The Carolina Backcountry* is an unusual document and a substantial contribution to American history.

■ **Truth and Revelation**, by Nicolas Berdyaev. Harper. 156 pp. \$2.50.

This is another section of the late Nicolas Berdyaev's endless probings of matters of truth and belief. It is a critique of revelation "made in the light of revelation itself, a critique by the spirit which is in union with revelation and not a critique by reason which is alien to it. Man judges: such is his exorbitant pretension. And the claim has indeed been exorbitant that finite man should dare to get to know infinite truth. But it must be remembered that man has always been the one and only organ which revelation has used in order to reach man."

As with all of Berdyaev's works, it is a difficult and demanding—but rewarding, book. The late William Temple said of him, "Nicolas Berdyaev is one of the most important writers of the present time."

■ **A Reader's Notebook**, Compiled by Gerald Kennedy. Harper. 340 pp. \$3.95.

Methodist Bishop Kennedy offers this ample volume, precisely described on its jacket as: "An anthology of illustrations for preachers and other public speakers, drawn from a wide variety of sources, both classic and contemporary." It is organized by subject under 302 headings with 1225 entries.

No one can appraise the usefulness of such a volume. It rests entirely in the experience of the user. Being so largely contemporary in its sources, its choices extensively based

(CONTINUED ON PAGE 38)

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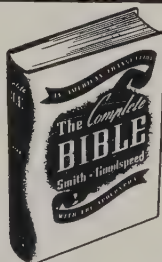
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## CINEMA

# THE ROBE

## Real or Reel Life?

By **WILLIAM MILLER**

"**THE ROBE**" seems to continue being as impressive to many as it was supposed to be. Since last fall when the Protestant Motion Picture Council chose it as the movie of the month, the picture has become increasingly important as a "religious" film. The popularity of the Lloyd Douglas book seems even to be surpassed by the popularity of the big technicolor movie, and among Christians as well as the general public.

In the face of this enthusiasm for "The Robe," I want just to suggest five questions:

1. Is it Christian popular art? To be sure, there is much art dealing with religious subjects, which is like "The Robe"; for example, the gaudy oleographs on exhibit in many Catholic homes showing a deep red bleeding heart. "The Robe" is sort of an animated oleography of this kind. But is such art expressive of Christian themes, or of romantic ones?

### The Question Is . . .

Dorothy Sayers says in her introduction to her radio plays, "A Man Born to be King," that a loose and sentimental religion produces loose and sentimental art forms. I wonder if the deep red, deep blue, slave-on-the-rack, marching-off-to-die atmosphere of "The Robe" is not just a bit on the loose and sentimental side?

An outstanding theologian has said that there may be more religion in an honest and well-designed chair than in many sentimental and romantic modern pictures of Christ. So with the movies, perhaps there is more religion in an honest and artistically serious movie than in a romantic and sentimental one which treats of "religion."

2. Is this the Christian view of history? Or does "The Robe" represent a never-never land of Sunday school morality tales, detached from any real historical situation? The Roman emperors may be portrayed somewhat as they are in history books, but that doesn't make the *philosophy* of history represented by

picture Christian. The question is whether the story represents a real life or an escape from life. Does "The Robe" represent how it *is* with us, or how we would like to kid ourselves into believing it is? What has it to do, really, with our life? Is the audience disturbed or probed in its own heart—or transported?

3. Is this the Christian view of what man is like? Take the question of a man's conversion. In the good religious film, "Martin Luther," we are shown the struggle of a man in his mind and spirit to dig deep and to transform his understanding of God; in "The Robe," Demetrius, the slave, is converted on the spot, inexplicably, in a moment, with no inner struggle. It was just "bang," he's converted. Men slip from not being Christian to being Christian in a moment and everything is automatically changed thereby. Once they are Christian, they are heroes. Little boys give away donkeys they want very much. Demetrius suffers Roman tortures with heroic fortitude rather than betray his fellow Christians. Marcellus, the Roman soldier who is the hero, seems to have increased powers at sword-play once he is a Christian.

### Framework of Magic

4. Is this the Christian view of the way God acts? The conversion of Marcellus seems to have been accomplished by a magical power inherent in the robe Christ wore on Calvary. Although once or twice the dialogue suggests that the power is not in the robe itself, isn't the burden of the whole picture centered around such a magical power? Isn't the audience given the impression that Marcellus is converted by the Robe? Marcellus staggers and curses when the robe is first thrust around him, and makes a dramatic picture of a man being shot through with some electric power.

The conversion, therefore, seems to have been done by a God who uses

(CONTINUED NEXT PAGE)



super magical tricks. Marcellus continually and almost fanatically repeats, "Were you out there?," a phrase representing the experience he had on Calvary. The words themselves seem to carry some inexplicable power. Maybe the framework is more that of magic than that of Grace.

5. Is this the Christian view of what is ultimately important? "The Robe" is a big picture. It is big in box office receipts, perhaps the biggest ever. It is big in the treatment of it by its studio, which managed to persuade the other theaters on Broadway to dim their lights at the moment of its opening in a kind of obeisance to the film. It is big in size, initiating the cinemascope process. It is big in stars, big in financial cost, and big in prices to the audience. It represents in the fullest measure the Hollywood passion for the "colossal," for size, number, wealth, for all the external of the great and the important.

But has the good and the true to do with the colossal? To make the screen bigger, the cast larger, the color brighter, the process costlier, the advertising gaudier, the promotion fancier probably hurts rather than helps the essential point: the quality of the content of the film. The earthquake, wind, and fire may drown out any still, small voice. END

## SEARCH FOR FAITH

(CONTINUED FROM PAGE 29)

have the conviction that a new quality of life can invade their lives from outside (and does), and those who merely accept passive, conventional notions which some call religion. The help which comes through Christ is what He promised to His followers. It meant that through the Holy Spirit we can today have contact with the living, holy God.

The mystery of faith is that only when we act on the belief that we can, through the help of God, find something more real than we have ever known before, do we begin to find that something. It is as though we must first walk out into the dark believing that a light is hidden there before we can know about the light other than by hearsay.

The Church is aware of our need to grow in faith, and there are many ways provided through which it can be strengthened: First, through the Sacrament of Holy Communion ("Draw near with faith"); through corporate worship and private prayer; and through contact with other seeking Christians. Have you

neglected these means? Is there a Canterbury Club, a branch of the Student Christian Movement or the Student Volunteer Movement on your campus? All these are means of opening your life to God, and by which He can reach into it. If yours is one of the few colleges without the groups I mentioned, three or four of you could do a great deal by starting an "inquiring" group of your own. If you will write to me about this I shall be glad to send suggestions. Remember, we need each other and the faith you look for is kindled through persons, by a Person.

Dear Mrs. Chaplin:

I am herewith enclosing a reprint of an article that appeared in *ECnews* in August, 1953. You will note that you have omitted the Community of the Way of the Cross from your "complete" list of Orders for women, *ECnews*, January 24, 1954. Please speak a good word for CWC in your next issue and all will be forgiven. . . .

The Rev. M. F. (North Carolina)

DEAR FATHER F.:

I am most grateful to you for pointing out the omission, and I offer my apologies to the Community for an oversight.

It is especially important that this

Order be known because of its unusual purpose, which is in accord with the recommendation (made two years after the founding of the Community) emphasized so strongly at the Malvern Conference in England, that the church would "develop a way that would enable men and women to live under a definite discipline and rule whilst following the ordinary professions of life."

The Community of the Way of the Cross, which has its headquarters at St. David's House, South Park Avenue at Big Tree Road, Buffalo 19, N. Y., has as its purpose, "So to live in God as through His Incarnate Son's Way of the Cross to create a community of persons who desire to live realistically on the social frontier of the world as it is and at the same time in the reality of the world as it ought to be." The Sisters, while following their ordinary professions, live at the Mother House, and it is there that the Novitiate is trained. In addition to their individual work in the world, they assist in teaching, conducting quiet days and retreats, in social group work and personal counselling. Further information may be obtained from Sister Pattie, Superior of the Order, at the above address. END



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## RELIGION IN COMMUNIST POW CAMP NO. 2

(CONTINUED FROM PAGE 28)

the Chinese to visit enlisted men. Therefore my religious ministrations were unavoidably confined to officers and warrant officers who were actually living within Camp No. 2. Not being allowed to visit the enlisted men, I do not know the names of American men who organized some sort of religious meeting for their fellows, but that there were such I do know.

### Opportunities of Holy Communion

I had no chalice nor paten, etc., and no ecclesiastical vesture, nor was it possible to obtain such things as the Chinese would not allow Red Cross supplies into the Prison Camps.

I managed to obtain from the Chinese a bottle of wine and bread for Holy Communion at Christmas 1951 and 1952; Easter 1952 and 1953; and Whitsunday (Pentecost) 1953. So we had five Communion at which on each occasion about 100 officer-P.O.W.'s received the Sacrament. My chalice was a Chinese metal drinking cup, my paten at first a British mess-tin, later a beautifully carved wooden one by Major Ryan.

I am glad to say that the Chinese took me to visit the new officers' compound at Christmas 1952 and Easter 1953, to celebrate Holy Communion and preach. This was a great and unforgettable joy. I may add that I had the unusual privilege of conducting worship and preaching on Thanksgiving Day 1951 and 1952 in Camp 2. These were memorable occasions for me as a British chaplain. I also managed to secure wine and bread from the authorities for Thanksgiving Communion 1952—but for members of my own compound only—on this occasion I was not allowed to visit the American officers in the new compound.

### A Symbol of Faith

In addition to the original beautifully carved little Celtic Cross by Colonel Carne V. C. made from local Korean stone, Captain C. Fink, U.S.M.C., aided by Capt. Nardella, carved a fine large crucifix in wood during my period 'away at College' which I blessed and dedicated on my return from the cells. (This Celtic Cross was placed in Gloucester Cathedral during the Regiment's Thanksgiving Service there, Sat. 21 Nov.) It became the symbol of our faith.

In the new compound, after October 16, 1952, Major Slater, U.S.A.F., carved a splendid lectern and prayer-desk which I was later able to bless

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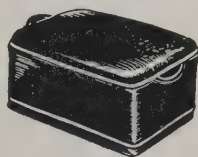
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# KILLED IN ACTION



*Killed in action, March 11, '52, Chaplain (Captain) Robert M. Crane was posthumously awarded Bronze Star with Oak Leaf Cluster and the Purple Heart. A graduate of G.T.S., he served at All Saints' Church in San Diego, Calif., prior to active duty with Army in 1950.*

and dedicate during my Christmas visit.

British and American officers also carved altar candle-sticks, and a standing cross, and Captain Stanley Zimmerman carved a very fine wooden book-cover for a church hymnal which was made by several prisoners and presented to me by the officers of the new compound during my Easter visit 1953. All these precious objects except the lectern and prayer-desk are in our hands. These two pieces of church furniture were deliberately burned by us before we left the camp for Panmunjom.

## A Fantastic Censorship

Both Capt. Nardella and myself had to submit to a religious censorship. This meant written reports on all our services, even to the words of prayers, hymns and scripture readings. Here is an example of Chinese censorship, of interest to Americans. Although I entered this prayer on my list of prayers etc., for Thanksgiving, which I was forced to submit to Chinese H.Q. for censorship beforehand, the recital of 'George Washington's Prayer for the Nation' was forbidden.

The Chinese told me that at the Thanksgiving Service I could say the famous prayer, provided I omitted the phrase "incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government." I asked why. They replied, 'In George Washington's time it was all right, but now it is the reactionary

government of Truman backed by the Wall St. warmongers and it is wrong for men to be obedient to it.'

Rather than mutilate the prayer I omitted it altogether for the sake of peace, but on other occasions we did say it in its entirety. At Thanksgiving 1952, the Chinese forbade the hymn 'Sweet land of liberty, of thee I sing' saying that America was not a land of liberty. This was illogical, because they permitted it to be sung in November, 1951. However, for Thanksgiving 1952, they utterly forbade it and also George Washington's Prayer. I submitted to this provocative censorship fearing lest they should altogether forbid the service (as they once threatened), or remove me permanently from the compound, thus depriving the P.O.W.'s of their sole chaplain.

After the Easter service 1952 when I arranged for 'God Save the Queen' and 'The Star-Spangled Banner' to be sung, I was summoned to Chinese H.Q., given a lecture on using the religious services as a cloak for political activities, accused of inciting the P.O.W.'s to sing "the reactionary songs of your war-mongering governments who are carrying on the aggressive war against the Korean and Chinese people" and forced to write a self-criticism and guarantee that I would never again have the National Anthems sung at a Church service. They threatened that failure to do so would entail withdrawal of their recognition of my status as chaplain, and cessation of the religious services.

## U. S. Captain Led Choir

Besides the unfailing support of my own British officers, I received great help and encouragement in the religious services from such senior American officers as Col. Thrash; Lt. Col. James Witt; Lt. Col. Zacherle, and a number of American majors also set a fine example at Christian worship. In my own compound after the camp was split, Lieut. H. Osborne (U. S. Navy) and Capt. Gene Shaw, were a great help. But it is invidious to single out names among many staunch men.

We organized a very good church choir which received tremendous American help and choral support. Capt. Deakin, U. S. Army, trained the choir and wrote out the musical settings. He gave much time to this work, and with his choirmen achieved a really remarkable standard. We made hymn books from odd scraps of cardboard and pages from squares of Chinese cigarette paper, issued to us originally in large sheets.

(CONTINUED NEXT PAGE)

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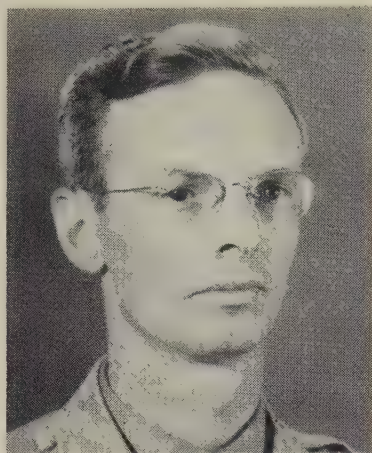
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## MISSING IN ACTION



*Missing in action since Dec. 1, 1950, is Chaplain James W. Conner, only U. S. Army chaplain still being carried in this category. A captain, he was at the Cathedral of St. John the Baptist in Santurce, P. R., before service; a graduate of V.T.S.*

When in jail I was in a cell next to a certain Cpl. Abbott, of New York State I believe, U. S. A. F., 23 years old, who had been grilled on the germ warfare issue but did not break down and 'confess'. I was able to give some religious consolation and moral help to him through the wall, and of necessity at sporadic intervals. I admired him in that he did not 'confess' and thus did not purchase any kind of privilege, but was content to languish for many months in a tiny prison cell from which he was allowed to emerge only for latrine visits about three times in each twenty four hours.

Capt. Wright and Capt. Dobb, both U. S. A. F., were also in cells in my vicinity, and I know they too helped out most bravely and most resolutely, in face of dire threats, against confessing to germ warfare and were able by various means to give religious comfort to one another and to Cpl. Abbott. Capt. Dobb, I know, exerted later in a group of 'reactionaries' to which he was sent, considerable power of Christian leadership and organized regular worship and Bible-study.

### Communist Obstructions

I regret to say I was not allowed to visit American or British sick in the Camp Hospital, such as it was. General Wang Yang-kung explained this by saying (I quote verbatim) 'It is unnecessary for the chaplain to go praying for the sick as it is known that sickness can only be cured by

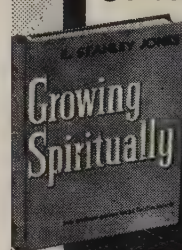
medical treatment. Praying can do nothing to it but only upset order in the hospital'.

Bible-study groups and confirmation classes were officially forbidden from August 1952, but we were able to carry them on to some degree in secret. Our very well attended Wednesday Service was stopped by the Chinese from July 1952 onwards. My request for a once-monthly Communion Service was flatly refused.

The Chinese did not deprive me of my Bible and religious books nor did they physically interfere in our religious services. I want to stress that there was some religious toleration, but certainly not religious freedom. This toleration was accompanied by a fair amount of mental harassment.

I did not have the good fortune to meet the three American chaplains: Chaplain Hyslop (died Dec. 10, 1950), Chaplain Burdue (died July 28, 1951) and Father Kapaun (died May 23, 1951). I was captured April 25, 1951,

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# The Tie That Binds

BY BETSY TUPMAN

in the Gloucesters' great stand at the battle of the Imjin, and so Chaplains Burdue and Kapaun were still alive when I became a P.O.W. I was separated from the main body of the P.O.W.'s for five months and was only sent to the officers' camp (i.e. Camp No. 2) in November, 1951. By this time, of course, both these Chaplains were dead. Father Kapaun's name has become a legend among the P.O.W.'s who knew him, and the memory of this heroic and gracious priest whose ministrations surmounted denominational barriers will long be revered by Catholics and Protestants alike.

On occasion, I had the valued opportunity—by invitation—of preaching a sermon at Roman Catholic Mass prayers.

## Not a True Picture

At Christmas and Easter, in addition to the Services of the distinctive groups, it was found possible, to my great joy, to achieve some measure of religious unity in "United Services."

A publication from Peking, "United Nations P.O.W.s in Korea", contains on pp. 68-69 an article called "A Chaplain Writes." I wish to state that this article was not written by me, nor by any ordained chaplain. I am unable to identify the author, who is undoubtedly an American lay-preacher of some kind. The picture it paints of religious life in the camps is a very rosy one, and, from my experience in Camp 2, not a very true one.

Who "The Chaplain" is in the picture at the head of the article I do not know. The anonymous article is cunningly printed along with a photostatic copy of the Christmas Religious Report 1952, which I was forced by the Camp rules and regulations to compile for Chinese H.Q. As you will see, my report is a purely factual one without extraneous comment, but it has been placed with the anonymous article "A Chaplain Writes" to make it appear that the author of the one is necessarily the author of the other. This I repeat is not true.

This report to you deals mainly with Americans whom it was my privilege to serve as chaplain and my pleasure to know, although, of course, you will realize that their British fellow-officers were no whit less resolute in their witness of Our Lord Jesus Christ in these trying circumstances.

(Note: Chaplain Davies' report includes an appendix consisting of a list of names of Americans prepared for confirmation which has been forwarded to the appropriate church authorities.)

END

YOU'LL seldom find any woman—or man, for that matter—who won't have a ready answer for what it's like to fall in love, get married and start a home—an answer based possibly on popular songs, romantic novels and Hollywood, as well as the Church.

At the same time, you'd usually expect a clergyman to speak of these things in churchly tones.

But an English priest visiting Richmond, Va., had some ideas on



Mr. Frankham speaks on love

love and marriage that—while they expressed what the Church has been teaching for some 2,000 years—were put in 20th century lingo that left his listeners understanding fully that what you learn in your home can in a very real way affect world conditions.

It wasn't so much that the Rev. Harold Frankham tied all these ideas up into a neat package, it was a matter of having simple answers—based on his experience as a priest in the Church of England and the father of three children—to some of the things about which a growing number of people want a right understanding.

For example, what is love? Some of his remarks about it were "love can mean almost anything you want it to . . ." but "love is not just emotion but the total activity of per-

sonality . . ." and "being in love is not enough . . ."

What makes a successful marriage? "Marriage is a calling of God" and in making the decision about whom to marry, Mr. Frankham suggested three guideposts: Common faith (not necessarily the same denomination), common sense of humor and common social background, in that order.

But what does this have to do with world conditions? "We have been put into families by God in order to try out how to live together. . . ."

But there are some things people wrongly take for granted, such as thinking that it's easy to live together; that families will automatically love one another ("this is absurd . . . Christian love is not an automatic emotion but an act of will"), and that being a parent is not a difficult job ("it's frightfully difficult").

Mr. Frankham (he's rector of Middleton City Parish and also assistant to Canon Bryan Green, British evangelist) offered parents these challenging thoughts: Impose on your children only those rules you'd impose on yourselves and never be too proud to ask your children's forgiveness if you're in the wrong.

Over and above all these ideas on love and marriage, the 42-year-old clergyman made sure his listeners understood that "Christian love came into the world with Jesus Christ. While there are many Greek words meaning love, *agape* is the only one upon which the Church bases her teaching of the quality and permanency of marriage. This word for love is the only one used in the New Testament to express the giving of God to us in Jesus Christ. . . ."

"The Christian ideal is that human love should be a reflection of God. Marriage is meant to be a picture of God," bringing together the qualities of strength, support and helpfulness of a man and the comfort, care, intimacy and abiding love of a woman. And just as the likeness of God is completed in His Son Jesus Christ, so is human marriage completed in children." END.



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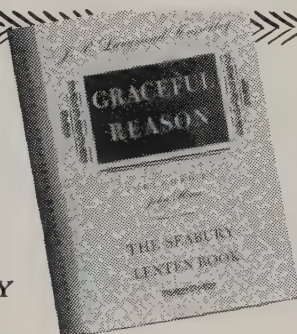
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## BOOK REVIEWS

(CONTINUED FROM PAGE 31)  
on random interest, it cannot be likened to standard handbooks, such as Bartlett's quotations. But any individual having any use for such a book at all will find lots of provocative statements by browsing in it.

END

### RECOMMENDED READING

*Stay On, Stranger!*, by William Dutton. Farrar, Straus & Young. \$1.75.  
*The Carolina Backcountry*, by Charles Woodmason. U. N. C. Press. \$5.00.  
*Roadblocks To Faith*, by Pike & Krumm. Morehouse. \$2.25.  
*Christ And The Human Life*, by F. W. Foerster. Philosophical Library. \$5.00.  
*China In The 16th Century*, by Matthew Ricci. Random House. \$7.50.  
*The Passionate Heart*, by Beatrix Beck. Messner. \$3.50.  
*The Greek Passion*, by Nikos Kazantzakis. Simon & Schuster. \$4.00.  
*Not As A Stranger*, by Morton Thompson. Scribners. \$4.75.  
*Christian Worship*, by George Hedley. Macmillan. \$4.50.  
*Augustine: Earlier Writings*, Ed. by J. H. S. Burleigh. Westminster Press. \$5.00.

## SAN FRANCISCO

(CONTINUED FROM PAGE 27)

Under the Diocesan Christian Social Relations Department, Canon Nelson helps to steer the institutions located in San Francisco to a high level of service. In 1953, the cost of operating these agencies neared \$200,000.

### High Level of Service

This includes the Canon Kip Community House, located in the warehouse lower-rent business and neighborhood district, where the green-painted building with the white cross perched on its roof speaks to the populace of the community that "people of every race, nationality and creed will be served if they are in need."

Established in 1894, the Center has served thousands of people, and for many of the children it offers facilities that lure them off the streets. Many of the children are products of an undesirable social and economic background, and learn by playing together to become better citizens.

In the Center's dispensary, under the untiring eyes of Dr. Irving Sloat, the greatest work for adults is done, for all who seek aid are given the service of the doctors and nurses of the dispensary. And the service is free—the only actual free clinic in San Francisco—with not even a registration fee asked. Serious cases are sent to hospitals better equipped to treat specific ailments, but it is a tribute to Dr. Sloat that officials of those institutions ask no questions when



patients are referred to them, for they accept the soundness of Canon Kip's dispensary.

#### Provides Full Program

Here then, in this miserable part of the city bounded by superhighways and speeding traffic—drivers hurrying to get out of this South-of-Market alley—the Episcopal Church has served more than 65,000 and continues to be of aid with a full program of athletics, musical instruction, woodwork classes, games, dancing, singing, arts and crafts.

For the aged, the Protestant Episcopal Old Ladies Home, a three-story, horse-shoe shaped building, serves all in need. It is licensed by the State Department of Social Welfare, under which it is chartered, and houses 82 women.

To travelers familiar with San Francisco, the mention of Mission Street—one part of it at least—makes them think of a "skid-row" area.

Established near this section is the Episcopal Church's Good Samaritan Community Center, where come people of all ages, of all races—Caucasians, Japanese-Americans, Negroes—old residents and new immigrants. A United Nations in microcosm is the term often used to describe the Center, where in 1953 a total aggregate attendance of 46,925 was posted, with a monthly average figure of 3,902—including social, educational, recreational activities, with folk dancing, movies and citizenship classes.

#### Bishop Shires—Guidance

The center of spiritual guidance for both the isolated and for active parishes is the clerical staff of Grace Cathedral. Since the handsome new church was built after the earthquake, on a block on Nob Hill given by the Crocker family, the Cathedral

has disassociated itself from parish commitments and activities, and the Cathedral clergy serve more as "ministers-at-large." Though they do perform pastoral work for those without parish affiliations and for transients, their concentration is on directing newcomers to San Francisco to the neighborhood churches.

And as the center of guidance and advice for the whole diocese—from such items as directing young men who desire to enter a seminary to opening of new missions—the Cathedral is fortunate to have in the suffragan bishop, the Rt. Rev. Henry Herbert Shires, a tireless and equable churchman.

#### Bishop Shires: Scholar, Author . . .

Bishop Shires, like Bishop Block, came to California from the opposite side of the country—New York state—where, after completing his undergraduate work at Cornell, he received his seminary training at General Theological Seminary, and came on to Alameda by way of parishes in Arizona. Before he was elected in 1950, at the age of 64, as the first suffragan in California, he forged a splendid record as dean of the Church Divinity School of the Pacific—in nearby Berkeley—and today Bishop Shires serves on the National Council's Joint Committee on Theological Education. A scholar, also like Bishop Block, he has authored several books on religious subjects.

With direction of all activities originating in diocesan headquarters, it is obvious that the primary need in San Francisco is the stimulation of the churches at the parish level.

In recognition of this, next May 18-19 and 20 a conference will be held—similar to "urban conferences" in other cities—for the purpose of analyzing the problems confronting San Francisco's downtown churches. END

## GRACEFUL REASON

(CONTINUED FROM PAGE 23)

negative, redemptionist side, although it is true to say that on the whole the theology of Aquinas tends to be incarnationalist. In this context, he argues that all that we certainly know is that men have sinned and that Christ has become incarnate, and to suppose that there may have been an incarnation without any sin is to venture into realms of unprofitable speculation.

Duns Scotus, however, took the other side. He held that the purpose of God in creating the world and mankind was one which from the beginning envisaged the incarnation. The purpose of God in creating the world

and mankind is not one which is fulfilled in the mere act of creation, but rather one which will be fulfilled at the consummation of all things. The Incarnation is thus, for him, necessary to the fulfilment of the whole plan of creation because the purpose of God in the creation is not fulfilled in the world and in the drama of human existence as we know it, but rather in the Kingdom of God which will issue out of it.

The position maintained by Duns Scotus has for us two very important advantages, of the second of which Duns Scotus, himself, was quite unaware. In the first place, it is closer

(CONTINUED NEXT PAGE)

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to the New Testament. The New Testament does indeed speak again and again of Christ as the Saviour and redeemer of sinners, but elsewhere, particularly in the fourth gospel and in the Epistles to the Colossians and the Ephesians, it presents Him as the cosmic Christ, the crown and fulfillment of the whole creation and the clue to the meaning of the creation. More than that, Duns Scotus' view is in harmony with the eschatological emphasis which we find running right through the New Testament. In these eschatological passages Christ is repeatedly presented, not merely as the redeemer of sinners here and now, but as the last thing, as the final principle of judgment and victory in and through whom the whole purpose of the creation will be accomplished and the whole meaning of it laid bare.

### Darwin Aids Theologians

But if this incarnationist kind of theology has the advantage of being so much closer to Holy Scripture as a whole (the redemptionist kind of theology, at least since Luther, has always tended to lay special emphasis on certain favorite New Testament passages, chiefly Pauline, and to allow the rest of the New Testament to fall into comparative obscurity) it has also the secondary advantage of fitting in, very illuminatingly, with much that we now know about the processes which characterize the life of the universe.

The New Testament and the kind of incarnationist theology which we find in Scotus knew nothing about the concept of evolution, and yet they are both evolutionist in their outlook. Evolution suggests that the real meaning of a process is not to be found in the way in which it begins but in the way in which it consummates itself. The eschatological passages in the New Testament suggest precisely the same doctrine. The concept of evolution suggests that in a very real sense the creation of the world is not yet finished; the process of creation is still going on. The kind of incarnationist theology which we find in Duns Scotus suggests very much the same thing. For him, as we have seen, the incarnation is not only necessary to the process of redeeming man but it is also necessary to the process of creating man, a process which will only be consummated in the Kingdom of God.

Until very recently, almost all theologians were agreed (and almost all non-theologians also) that the creation of the world had been completed. The Christian theologian tended also to believe that the human part of the creation at least had been spoiled by

sin, and the purpose of the creation to that extent obstructed or even nullified, so that man stood in need of a redemption which would restore to the creation its original integrity and visible conformity to the divine purpose. This kind of attitude, as we have noticed, was out of harmony with the eschatological outlook which we find everywhere in the New Testament. But on the whole it is true, and not too harsh to say, that for many hundreds of years Christian theologians of all schools of thought have contrived to ignore, or at least push very much into the background, that eschatological outlook which is so very much in the foreground of the New Testament itself.

We must, however, not be too hard on the theologians. They tended to assume that the creation was finished very largely because most of the best science of their own day assumed the same thing. Darwin, in other words, has rendered a great service to theological thinking, and made it possible for us to apprehend shades of meaning in the New Testament which generations of our predecessors scarcely noticed.

### An Unfinished Creation

Our realization of the importance of this conception of an unfinished creation is clearly expressed in a letter written by the late Archbishop Temple shortly before his death:

What we must completely get away from is the notion that the world as it now exists is a rational whole; we must think of its unity not by the analogy of a picture, of which all the parts exist at once, but by the analogy of a drama where, if it is good enough, the full meaning of the first scene only becomes apparent in the final curtain; and we are in the middle of this. Consequently the world as we see it is strictly unintelligible. We can only have faith that it will become intelligible when the Divine purpose, which is the explanation of it, is accomplished. Theologically, this is a greater emphasis on eschatology.

From the point of view of such an approach to theology as this, it will easily be seen that Christ is interpreted as much more than the Saviour of sinners. He is indeed the Saviour of sinners, but He is also the clue to

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the meaning and purpose of the whole universe. Hence, for this incarnationist theology the scope of theology, its proper sphere of interest, comprehends the entire creation. This observation gives us a catholic theology, in a slightly new sense of the word catholic.

This catholic theology is very far from being the theology of all catholic theologians, although it is probably true that almost all catholic theologians, as distinct from evangelical theologians, tend in this direction. This kind of theology is catholic in the sense we use when we say that a man's literary or artistic tastes are catholic, meaning that his mind is unrestricted by prejudice, unmarred by blind spots, and wide open to every variety of literary or artistic experience and value. This theology is catholic because it is, in principle, an attempt to give a theological account and interpretation of everything that is or will be. It is only from the point of view of such a theology as this that a specific theology of nature is a feasible project.

#### **Theologizing Determines the Way**

Perhaps one word of warning may be timely and proper before we conclude this particular part of our discussion. We have been talking about the distinction between two different kinds of theology. Controversies that stem from these can be very profound and far reaching, and they may sharply divide us from one another on the intellectual level. But let us notice that these are not really controversies about religion at all; they are controversies about theology and theological procedure. We can differ about such questions on the intellectual level and yet remain at one with one another on that profounder level where we confess our faith and worship our God.

Theological differences need not, indeed should not, involve religious differences or ecclesiastical divisions. The redemptionist type of theologian believes in the incarnation; the incarnationist dare never forget that he is himself a redeemed sinner. The controversies between us are concerned with the manner and scope of theological thinking. They are not controversies about the substance of the Gospel itself. There we can agree in a common act of faith.

Nevertheless, these theological issues, although certainly not the profoundest issues, are grave and important. Our theologizing will do much to determine the way in which we present and communicate the Christian gospel to the world and the way in which Christian thought will re-

late itself to the thinking and the doubting and the self-questioning of men in the world. In a world in which there are many intellectuals to be saved, and in which the intellectuals fashion climates of opinion by which even the minds of non-intellectuals are often decisively influenced, the precise form which the Christian intellectualism (another name for the Church's theology) assumes and the terms in which it asserts itself are matters of crucial importance. They are closely related to the success or failure which attend the Church's efforts to fulfil its evangelistic functions and to discharge its evangelical responsibilities.

Theology has usually been related to science in the setting of the rather hackneyed and dreary "science *vs.* religion" controversy. The main aim of the Christian apologist, when thinking and speaking in this context, is to show that the kind of truth which we find in Christianity is not really incompatible with the kind of truth which science supplies. He may try to do this, for example, by arguing that the evolutionary account of the growth of the universe and the emergence of man are quite in harmony with the essential point and teaching of the colorful poetic myth with which the Book of Genesis opens. Alternatively, he may try to show that theology and religion answer questions different from those which science answers and that they are concerned with phases or aspects of reality or experience different from those with which the scientist is concerned.

#### **The Dogmatic Approach**

There is indeed much of value that can be said along these lines, but it is doubtful if we can ever get to the very heart of the matter in this way. The trouble is not so much that some of the things which the natural scientist sees and teaches may at first sight appear to contradict or to be out of harmony with essential religious and theological teachings. These are but minor frictions, which will almost certainly be lessened and thus ultimately disappear in the course of time, as our knowledge increases and our analysis becomes more profound. The real tension between science and religion, and this particularly from the point of view of those working or interested in science, is the difference between the logical categories and methods employed in these two different fields. The scientist is apt to feel, as he peruses and considers some work of philosophical or theological thought, that its standards of rational judgment and its methods of seek-

ing truth, even perhaps its criterion of truth itself, are very different from those with which he is familiar in his own sphere of research. If there is any truth in religion in general, or in Christianity in particular, it seems to him to be a kind of truth which he can never reach by employing the methods he employs in the sciences. He is apt to demand that it be possible for him to make sense of Christianity in the same kind of way that he is accustomed to make sense of the data of his own science. Thus, he complains when he finds that this cannot be done and feels that there is apparently no making any sense of Christianity at all.

This raises the question of the relation of the human mind to the logical categories and methods which it employs on different occasions, and in relation to different types of problems. There are two possible approaches to this issue, one holding in effect that the human mind is and ought to be enslaved by its categories and methods, the other holding that the human mind is free in relation to them.

The first approach we may call the dogmatic one. According to this view there are certain categories and methods which constitute the very essence of reason itself. The only valid kind of thinking is the kind of thinking which employs these categories; all other modes of thought are invalid and ultimately meaningless. This approach lays down precisely what these categories and methods are, and gives us what purports to be a universal definition of the very nature of science (*i.e.* that science is a mental discipline which thinks in terms of *x*-categories and employs *y*-methods to the total exclusion of all others). In other words science is known and recognized neither by the purposes which it serves, nor by the motives which inspire it, nor by the kind of result that it achieves, but by the logic and rules of procedure to which it conforms.

#### **Justices to Differences**

The worst consequence of this view is that it fails to do justice to the differences among the many distinct sciences, differences which are dictated by the great variety of the subject matter of the sciences concerned. This habit of dogmatizing about the categories leads to a demand that all the sciences should ideally look alike, that is, that they should all possess the same logical shape. Because of the tremendous success and prestige of the physical sciences in the modern world, this usually takes the form of

(CONTINUED NEXT PAGE)



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a demand that all sciences, if they are to be acknowledged as sciences, should resemble the physical sciences in their logical structure. This cramping dogma has often made things difficult in the biological sciences which, in the view of many workers in this field, require categories, for example the category of purpose, with which the physical sciences can dispense. In what are called the social sciences, the necessity of making all "scientific" enquiries look as much like physics as possible has led to distortion, and often ridiculous results. Those, like the so-called logical positivists, who are most ruthless in asserting this dogmatic view of the scientific categories, and who insist on working them out to their last logical consequences, usually hold that speculative disciplines like philosophy and theology can have no meaning at all.

There is a very obvious, although in some ways rather subtle, initial objection to any view of this kind. The belief that only the categories and methods employed in the physical sciences have rational validity cannot itself be discovered by employing the methods of physics and it cannot be asserted within the terms of its categories. There is no scientific way of demonstrating the truth of the proposition, or of verifying the hypothesis, that the scientific categories and methods of the physical sciences are the only rational ones. The assertion is thus a dogmatic presupposition, presumably presupposed and asserted under the influence of some kind of belief that without such a presupposition faith in the validity of science is impossible.

#### Devising of Logical Categories

Our second possible interpretation of man's relation to his categories calls such a belief into question. From this point of view, the hallmark of truly scientific procedure is the devising of logical categories and methods appropriate to the subject matter being studied. Its emphasis is upon the resilience and flexibility of the reason, its mastery of its categories, its freedom to employ one set of categories in one sphere of discourse and quite a different set in another.

We catch perhaps the first glimpse of the possibility of man's freedom in relation to his categories in the third of Kant's three great *Critiques*. In his first *Critique*, Kant had seemed to assume that the categories of pure reason are the basic, elemental categories of the human mind, the same wherever men are men, so that the categories we use in one sphere of discourse are necessarily the categories which we must use in any other.

In his third *Critique*, however, Kant faces fairly and squarely the possibility that in the biological sciences the very nature of the subject matter may demand the employment of categories other than those which are required by the subject matter of mathematical physics. At this point, he speculates rather tentatively that man may after all have a certain freedom in relation to his categories, that there may be several sets of categories among which we may validly choose in accordance with their appropriateness to the particular kind of intellectual problem with which we are wrestling.

#### Curved Space

Since Kant's time the probability that this may indeed be so has been heavily reinforced by the discovery that even in the realm of mathematics important alternatives exist and real choices may and must be made. Thus, from Euclid to the second half of the nineteenth century men knew and employed only one geometry. This geometry assumed that space had the character of a large, three dimensional box. Today, we know that many alternative geometries are possible, and one of them, not very happily entitled the geometry of curved space, has assumed great scientific importance because of its employment in relativity physics.

This use of the so-called geometry of curved space in contemporary physics must not be misunderstood. The point is not that we used to believe that space is boxy but that modern science has now discovered that space is really curved. I remember a woman once saying to me, "What's all this nonsense about space being curved? Look at it; you can see for yourself that it's nothing of the kind." This is to misunderstand the nature and function of a geometry, which does not reproduce facts but interprets relations.

Space is neither curved nor boxy, but spacial relations can be validly interpreted and described in terms of several distinct geometries. Which geometry we in fact choose to employ will depend upon the precise purposes which we have in mind. Thus, for example, even in this age of relativity-physics, the land surveyor still employs a three dimensional geometry because this is the kind of geometry which suits his purposes. Historically speaking, in fact, three dimensional geometry was essentially a geometry for land surveying. It was the experience of the Egyptians in building the pyramids that lay behind the Euclidian geometry. It was only when the physicists stopped being universe



surveyors *a la* Newton and became interpreters of physical events *a la* Einstein that the classical geometry proved inadequate and had to be replaced by another. But we must always bear in mind that *neither* geometry is *true*. A geometry is no more than a set of categories, a tool of analysis, useful in one context and less useful, perhaps even useless, in another.

Thus, even a study of trends of development in the physical sciences during the last half century supports a belief in man's rational freedom in relation to his categories. Once such a point of view is established, we shall cease to require or expect that the kind of truth given to us in Christianity and Christian theology must, if rational men are to accept it, necessarily be a kind of truth which can be discovered by the methods which the sciences employ or must be expressed in terms of the categories to which a scientific training accustoms the scientific mind. We shall not expect or demand either that science shall be able to make sense of Christianity or that it must express Christianity's meaning within the limits of its own highly specialized terminology.

#### Theology and Scientific Method

There is, however, a valid demand which may be made from the other side of the fence. It ought to be possible for Christian theology, using its own categories and methods, to interpret and make sense of the fruitfulness and success of the scientific method, when employed in the service of its own proper purposes and in relation to its own highly specialized subject matter. This is the problem to which what I have called a theology of nature must address itself. It must answer two very fundamental questions: How is it that created reality is, among many other things, a possible and proper subject for successful scientific scrutiny and analysis? It must also answer an additional, although closely related question: How is it that man is the kind of being who, among many other things, is capable of analyzing, and to some extent knowing, created reality by the employment of a scientific method which he has himself devised? Such problems must be solved by theology in terms of its own doctrine of creation and its own doctrine of man.

I believe that the clue to the solution of these problems is to be found in the Biblical assertion that man is made in the express image of the God who has created everything that is not God. The possibility and success of science points, more clearly than anything else within the limits of our

natural experience, to the fundamental kinship between the Creator who called the facts of our experience into being and the creatures who, alone among all the creatures, possess this awe-inspiring capacity to probe and understand them.

The fact that man is capable of achieving a scientific knowledge and understanding of the world in which he finds himself is, after all, something of a problem. So far as we know no other creature of the world is capable of attaining scientific knowledge or anything remotely resembling it. In a very real sense scientific man in knowing and interpreting the world in his own scientific way stands over against the world, distinguishes himself from the world, we might almost say transcends the world. Again, in seeking for and to some extent discovering a sheer objective truth about the world in the course of his scientific researches, when we see them conducted with the highest degree of intellectual integrity, man as scientist transcends both the peculiarities of his own private psychology and the interests of the social group to which he belongs; that is, he pushes beyond the possibility of mere rationalization or ideology. In a very real sense man as scientist transcends even himself. Such a transcendence of one's environment and one's selfhood is only a possibility for what theology calls a spiritual being. The very fact of scientific achievement is one which calls for a theological account and interpretation of man. Science is in fact an inherently spiritual activity; it is itself a form, and a very high form, of spirituality.

#### Scientific View Must Interpret

Indeed, one of the intellectual developments which most of all menaces science and scientific activity from within contemporary thought is the widespread tendency among those thinkers who are particularly impressed with the importance of science and its successes to conceive of what they call a purely scientific account of man himself, which may easily and paradoxically suggest that man is not in fact the kind of being who is capable of becoming a scientist. According to many writers, a really scientific view of man must interpret him as being utterly conditioned and determined by the world in which he lives and by the unalterable peculiarities of his own private psychology. Such a being would not be capable of the objectivity, the intellectual integrity and the transcendence of his world and his condition which the scientific ideal demands of its devotees and practition-

ers. What science really requires and implies is not the kind of picture of man that is given in what is sometimes called the Scientific World View, but the theological picture of man as the child of God whose mind is adequate to the task of knowing and interpreting the world because he is made in the image of the Creator of the world.

#### The Empirical Method

Again, the success of science is really a verification of its conviction that this world is the kind of world which can only be known by empirical means. We cannot know or interpret the world by any kind of pure, deductive, rational analysis which attempts to decide what the world in the nature of the case must be like. In the long run we can only find out what things are like by observing them carefully and experimenting with them resourcefully. But what kind of world is it which can only be known scientifically by using the empirical method? The answer seems pretty clear: The world which can only be known by the empirical method is the world as it is conceived and defined in the terms of the Christian theology, the created, contingent world which does not have to be but merely happens to be, which might conceivably have been otherwise than it is, which might quite conceivably not have been at all. The success of the scientific method thus contributes in a most striking way to the verification of the metaphysical account of the world which we find in classical Christian theology. Indeed, it is perhaps no accident that the scientific method as we now know it was first invented and devised in a mental climate which was dominated by classical Christian theology. The philosophical justification of the attitude toward the world adopted by the first pioneers of modern science, and the methods which they devised in order to seek the truth about it, was the account of the world given by the theologians. The pioneers of modern science thus correctly diagnosed the logical and methodological consequences of the Christian doctrine of creation.

The proper way of relating theology to scientific thought, then, is not to attempt to show, desperately (and ultimately in vain) that Christianity is, after all, something to which the scientific mind can do justice in its own terms, but rather that the scientist himself and the phenomenal success of his science is something to which the theologian can and must do justice in his own proper terms. The honest scientist is mistaken if he sup-

(CONTINUED NEXT PAGE)



poses that he cannot with intellectual integrity accept Christianity unless he can somehow force its truth into the mold of his own scientific categories. What his intellectual honesty really requires, and must demand, is not that his science should be capable of interpreting and apprehending his Christianity but that his Christianity should be able to make sense of his science. Thus, the proper context in which to relate theology to modern science is not that of the stale "science vs. religion" controversy, but that of the theology of nature, which we can now see to be indispensable, not only for apologetic purposes, but also for the intellectual completeness of our theology itself.

#### Theology and Natural Sciences Akin

We have alluded to the obvious difference between theology and the natural sciences. Nevertheless, they are in certain respects analogous and akin to each other, and we ought not to close this discussion without laying some emphasis upon this kinship. Great as the differences are, theology has in fact much in common with the spirit of the natural sciences. Indeed, I would venture to say that theology is closer to science than to what is sometimes called the philosophy of religion. The so-called philosophy of religion is simply a collective name for the various kinds of philosophy whose conclusions tend in a religious direction. At its best, it is another, and less specific name, for the kind of natural theology whose achievements we briefly assessed in the last chapter. But Christian theology is not itself a part of the philosophy of religion; it is a rational assessment and interpretation (with many prophetic, that is pragmatic, applications to the problems of human existence in the world) of those specifically Christian facts which constitute the special subject matter of theology. It is the possession of a special subject matter, a particular set of facts and experiences to the elucidation of which it devotes its energies, that distinguishes theology from philosophy of religion and that approximates it to the sciences. Theology, like the sciences, is grounded upon fact and experience, and, like the sciences, it must in the long run defer to them.

The underlying kinship between philosophy and the sciences is the true theme of Bishop Butler's great work *The Analogy of Religion*. This is a difficult book for the modern reader because it addresses itself to a particular eighteenth century controversy, that between what used to be called natural religion and revealed religion, a controversy which has long

ceased to have any vitality or meaning. The eighteenth century is over, and its particular intellectual difficulties and scruples no longer trouble the conscience or the reason of contemporary man, whether Christian or not. The result is that Butler's book reads like a brilliant contribution to a dead controversy, meaningful no doubt in its own time but no longer meaningful to us or relevant to our needs and interests.

#### Bishop Butler's Work

The book only comes alive if the reader translates it, so to speak, as he goes along, constantly asking himself what Butler would have said if he had written from the same point of view in our own time. His main point is that both science and theology are confronted at bottom with the same problems and the same difficulties, the problems with which the human mind is inevitably confronted when it ceases merely to elaborate its own ideas or to deduce the logical consequences of its own presuppositions, and instead disciplines itself to the scrutiny and interpretation of sheer fact. The difficulties, he tells us, which confront us when we seek to make sense of the data of revealed religion are fundamentally identical with the difficulties which confront us when we seek to think in naturalistic terms. There is an inevitable tension between reason and fact, whether the facts which concern us are the natural facts with which the scientist deals, or the unique facts located in past time which are the subject matter of the historian, or the very special class of facts in and through which God has revealed himself to men (which are the special and proper objects of theological scrutiny). Reason, no doubt, would in one sense be happier if it were not compelled to saddle itself with the heavy discipline of deferring to the facts; if it felt itself free, as some philosophers have, to wander without constraint wherever the flow of ideas seemed to take it. On the other hand, reason inevitably craves a worthwhile subject matter, and such an absence of discipline as it sometimes seems to demand does in the end prove self-frustrating. It is by displaying its power to endure this endless tension between reason and fact that the human mind manifests its vitality and endurance. The recognition of the reality of this close parallel between the mood and method of theology and the mood and method of natural science should do much to help theologians and scientists understand and appreciate one another more adequately than they have tended to do in the recent past.

## CHRISTIAN INTERPRETATION

(CONTINUED FROM PAGE 6)

are too few, their quality too feeble, and their resources and opportunities too limited for us to be very much afraid of them. Russia has greater and more effective allies in America than these. The people who are really helping Russian policy are above all the people who have not the slightest desire or intention to do so. They are the non-isolationists, the demagogues who would win popularity by picking quarrels with the allies—precisely because friends are so close to each other there are always plenty of things for them to quarrel about—and the 'poison pen' politicians who are turning political controversy in this country into a thing of bitterness and hate. These are Russia's true allies in America and, strange paradox, they are vehemently and sincerely, even fanatically, anti-Russian to a man. In the same way the English pacifists were Hitler's allies in the years before the war. They did not want to be Hitler's allies, indeed they would have detested the very thought of being Hitler's allies, but Hitler's allies they were whether they liked it or not. When we shape our actions merely to suit ourselves, we must not be too surprised if we find that we have accidentally befriended some people whom we should never dream of calling our friends.

## CHANGES

ARBuckle, WILLIAM W., to priesthood at All Saints' Church, Wheatland, Wyo., by Bishop James W. Hunter. He is in charge of Trinity Church, Thermopolis, and St. Andrew's Meeteetse.

ASHEY, JOHN P., II, to priesthood at St. Luke's Church, Monrovia, Calif., by Suffragan Bishop Donald J. Campbell of Los Angeles. He is continuing as curate in charge of youth work at St. Luke's.

BAGBY, WILLIAM R., to priesthood at Trinity Cathedral, Davenport, Iowa, by Bishop Gordon V. Smith. He is continuing as vicar of St. Paul's, Durant, and part-time curate at the cathedral.

BARTA, FRANK K., to priesthood at All Saints' Church, St. Thomas, Virgin Islands, by Bishop A. Ervine Swift. He will continue as curate at All Saints'. It was Bishop Swift's first ordination of a priest within his own jurisdiction.

BENNETT, BOYCE M., JR., to priesthood at St. John's Church, Brownwood, Texas, by former Suffragan Bishop G. Francis Burrill of Dallas, now Bishop of Chicago. Fr. Bennett is a chaplain at St. Augustine's Mission, Dallas.

BIRNEY, JAMES G., to priesthood at Washington Cathedral, by Bishop Angus Dun. He is continuing as assistant at St. Alban's Church.

BOLGER, JOSEPH R., to priesthood at St. Paul's Church, Brockton, Mass., by Bishop Norman B. Nash. He is continuing as curate of St. Paul's.

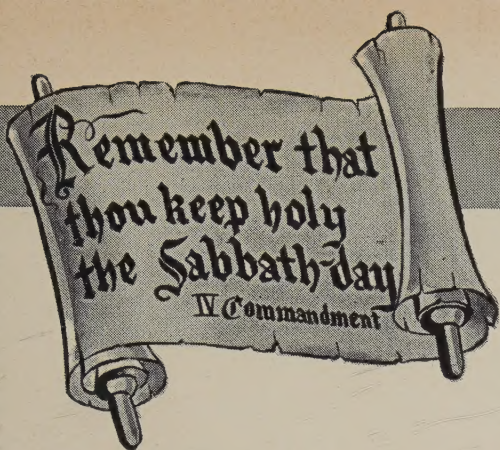
BYFIELD, RICHARD E., to priesthood at St. Thomas' Mission, Sunnyvale, Calif., where is vicar, by Suffragan Bishop Henry H. Shires.

CARTER, DAVIS B., to priesthood at St. Paul's Church, Brady, Texas, where he is rector, by Bishop Everett H. Jones of West Texas. He is also priest-in-charge of St. Luke's Church, San Saba, and Grace Church, Jilano.

CASADY, WILLIAM, to priesthood at St. Paul's Church, Evansville, Ind., by Bishop Richard A. Kirchhoffer of Indianapolis.

EPISCOPAL CHURCHNEWS, MARCH 21, 1954





# Church Directory

Key—Light face type denotes AM, black face PM; addr, address; anno, announced; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; F, Evensong; ex, except; HC, Holy Com-

munion; HD, Holy Day; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

## LOS ANGELES, CAL.

**CHURCH OF THE ADVENT**  
4976 W. Adams Blvd. (near La Brea)  
Rev. George Lyon Pratt, r  
Rev. Frederick K. Belton, asst.  
Sun 8 HC, 9:15 Family Eu & Ser,  
11 MP & Ser; Wed 7 & 10 HC

## WASHINGTON, D. C.

**CHURCH OF THE ASCENSION & ST. AGNES**  
1215 Massachusetts Ave., N.W.  
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Sat C 4 to 5, 7:30 to 8:30  
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## BOSTON, MASS.

**ALL SAINTS'** (Ashmont Station) Dorchester  
Rev. Sewall Emerson, r Rev. Donald L. Davis  
Sun 7:30; 9 (sung) CH S; 11 (Sol);  
7:30 EV & Ben; Daily Eu 7, Wed & HD 10; EP  
5:45; C Sat 5-6, 8-9

**CHURCH OF THE ADVENT**  
Rev. Whitney Hale, S.T.D., r  
Mt. Vernon and Brimmer Streets  
Sun HC 8, 9; Sol Mass Ser 11; Sol Ev, addr. &  
Ben 6. Daily MP 7:10, HC 7:30; EP 6; Thur HC  
9:30; Fri HC 12 noon, Healing Serv. 12:30; C  
Sat 12-1, 5-6; Sun 10:15

**ST. CYPRIAN'S**  
Roxbury 1073 Tremont St.  
Nathan Wright, Jr., r  
Sun 7:30 HC, 11 MP 7:30 EP exc. 2nd Sun  
Lit & Healing Ser, 3rd Sun Lord's Supper.  
Others as announced

**ST. MARY'S** Rev. F. Crawford Brown, r  
Uphams' Corner, Dorchester  
Sun 8 HC; 9:30 Family MP; 11 MP (HC 1st & 3rd).  
*Chinese especially welcome.*

## NEW YORK CITY

**NEW YORK CATHEDRAL**  
(St. John the Divine) 112th and Amsterdam  
Sun HC 7, 8, 9, 10, 11; Cho Mat 10:30; Ev 4;  
Ser 11, 4. Wkdays HC 7:30 (also 10 Wed, and  
Cho HC 8:45 HD); Mat 8:30; Ev 5:30.  
*The daily offices are choral exc. Mon.*

**CALVARY** Rev. G. Clare Backhurst, r  
4th Avenue & 21st Street  
Sun HC 8; MP & Ser 11; Thurs HC & Healing 12

**GENERAL THEOLOGICAL SEMINARY CHAPEL**  
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Daily MP & HC 7; Cho Ev Mon to Sat 6

**GRACE CHURCH**  
Broadway at Tenth St. Rev. Louis W. Pitt, D.D., r  
Sun 9 HC, 11 MP, Thurs. 11:45 HC

**HEAVENLY REST** Rev. John Ellis Large, D.D.  
5th Avenue at 90th Street  
Sun HC 7:30 and 9:00, Morning Service and Ser  
11; Thurs and HD HC 12; Wed Healing Service 12  
Daily: MP 9, EP 5:30

**CHURCH OF THE HOLY TRINITY**  
316 E. 88th St. Rev. James A. Paul, D.D., r  
Sun 8 HC, Ch S 9:30, Morning Service & Ser 11,  
EP & addr 5

**ST. BARTHOLOMEW'S** Rev. A. P. Stokes, Jr.  
Park Ave. at 51st St.  
Sun HC 8, 9:30; MP 11 (HC 1st Sun)  
Wkday HC Tue 10:30, Wed & HD 8, Thurs 12:10;  
EP 6 Daily.

**St. IGNATIUS'** 87th St. & West End Ave.,  
one block West of Broadway  
Rev. W. F. Penny; Rev. C. A. Weatherby  
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5,  
7:30-8:30

**ST. JAMES' CHURCH** Madison Ave. at 71st St.  
Rev. Arthur L. Kinsolving, D.D., r  
Rev. V. J. Chase Rev. J. F. Martin  
Sun 8 HC, 9:30 Ch S; 11 MP, Ser; 4 EP, Ser;  
Wed 7:45 HC; Thurs 12 HC

**ST. MARY THE VIRGIN**  
Rev. Grieg Taber, D.D., r  
46th St. between 6th & 7th Aves.  
Sun Masses: 7, 8, 9, 10, 11 (High); Daily: 7, 8,  
9:30, 12:10 (Fri); C. Thurs 4:30-5:30; Fri 12-1,  
4:30-5:30, 7-8; Sat 2-5, 7-9.

## NEW YORK CITY

**ST. THOMAS** Rev. Roeliff H. Brooks, S.T.D., r  
5th Ave. & 53rd St., north of Radio City  
Sun HC 8, 9 & 11, 1st & 3rd S; MP 2nd, 4th, 5th  
S; Cho Ev 4  
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Broadway and Wall St.  
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45  
HC 8, 12, Noon Ser 12:30, EP 5:05; Sat HC 8,  
EP 1:30; C Fri 4:30 & by appt.

## ROCHESTER, N. Y.

**ST. PAUL'S CHURCH** Rev. George L. Cadigan  
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Sun Services 8, 9:30, 11; Fridays 7

## UTICA, N. Y.

**GRACE** The Rev. Stanley P. Gasek, r  
Sun 8, 9:15 (Fam Eu) 11, 6:30; Lit. daily 12:15;  
MP and HC Wed, Thurs, Fri & HD; Healing Fri  
12:30

## RALEIGH, N. C.

**CHRIST CHURCH** Rev. Stephen C. Walke, r  
Capitol Square—on U. S. Highway No. 1  
Sun 8 HC, 11 MP, 1st Sun & HD 11 HC; 2nd &  
4th Sun 9:30 HC

## COLUMBUS, OHIO

**TRINITY** Broad & Third Streets  
Rev. Robert W. Fay, D.D., r  
Rev. A. Freeman Traverse, asst.  
Sun 8, 11, Evening, Weekday, Special Services as  
announced

## MEMPHIS, TENN.

**CALVARY CHURCH** 102 N. Second (Downtown)  
Donald Henning, D.D., L.H.D., r  
David Watts, B.D., Asst.  
Sun 7:30, 9:30, 11. Daily HC 7:30

## RICHMOND, VA.

**ST. LUKE'S**—on Routes 1 and 301  
Sun Masses 7:30, 11; MP & Ch S 9:30; Daily  
Masses 10:30 exc. Wed & Sat 7:30; C Sat 4-5

**ST. PAUL'S**—across from the Capitol  
Rev. Robert R. Brown, r  
Rev. W. Holt Souder, assoc.  
Sun Services 8, 11, also Wed 8



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